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MEMOIRS

OF THE

LIFE AND WRITINGS

OF THE

RIGHT REVEREND

REGINALD HEBER, D.D.

LATE

LORD BISHOP OF CALCUTTA.

BY

THOMAS TAYLOR,

AUTHOR OF THE LIFE OF COWPER.

"Not for ambition nor for gain,
Took he the overseeing on himself
Of that wide flock dispersed,
Neglected all too long.
Thither devoted to the work he went,
Forsaking friends and kin,
Books, leisure, privacy;
Pursuits that with the learned and the wise
Should have assured his name its lasting place;
There spent his precious life,
There left his holy dust."

LONDON:

JOHN HATCHARD AND SON, PICCADILLY.

MDCCCXXXV.

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TO THE

RIGHT HONOURABLE

CHARLES, EARL GREY, DE HOWICK, K. G.

THE ENLIGHTENED, FIRM, AND CONSISTENT FRIEND OF THE

ENGLISH CHURCH,

THIS

LIFE OF REGINALD HEBER, D. D.

THE LATE TALENTED, INDEFATIGABLE, AND PIOUS

LORD BISHOP OF CALCUTTA,

UNQUESTIONABLY ONE OF ITS BRIGHTEST LUMINARIES,

WHO NOBLY FELL

IN THE CAUSE OF MISSIONS IN THE EAST,

IS,

BY HIS LORDSHIP'S KIND PERMISSION,

MOST RESPECTFULLY, AND WITH EVERY SENTIMENT OF VENERATION AND ESTEEM,

INSCRIBED,

BY HIS LORDSHIP'S HUMBLE AND OBEDIENT SERVANT,

THE AUTHOR.

1117137

PREFACE.

THE Author of this Memoir has attempted to give a complete and connected, yet concise sketch of the life and labours of the late lamented BISHOP HEBER, in his Lordship's official, literary, and Christian character. He has drawn his materials chiefly from the Life of his Lordship by his widow —from the Bishop's Journal—and from Mr. Robinson's Last Days of Heber; to which able works he refers all those who wish for more ample details of his Lordship's interesting life and character.

Should it appear to any that he has spoken of his Lordship in terms too laudatory, he has only to assure such that he has been most anxious to avoid partiality, and has carefully endeavoured not to misrepresent, in any way, a single circumstance in his Lordship's life.

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MEMOIRS, &c.

CHAPTER I.

Heber's birth, parentage, ancestry, early knowledge of the Scriptures—Youthful timidity, and ardent thirst after information—Entrance upon School; conduct there—Aversion to profaneness—Love of retirement and devotion—Entrance upon College—Diligent attention to study—Prize Latin poem, "Carmen Seculare"*—Recitation of his* "Palestine"*—Lines upon—Effects it had on his own mind—Illness and death of his father.*

Reginald Heber was born April 21, 1783, at Malpas, in the county of Chester. His father, whose Christian name he inherited, was the second son of Thomas Heber, and Elizabeth Atherton, his wife; who, on the decease of his elder brother, without male heirs, became lord of the manor, and patron of the rectories of Morton, in Yorkshire, and of Hodnet, in the county of Salop. The Heber family appears to have been of considerable antiquity in the county of York; for, in Elizabeth's reign, an official certificate was granted from the Herald's Col-

lege, to Reginald Heber, of Morton, of the arms acknowledged to have been previously borne by the family. The ancient estate of Morton has been for many generations the residence of the Heber family, and was purchased originally by Thomas Heber, one of their ancestors.

Reginald Heber's father was twice married; first in 1773, to Mary, the daughter of the Rev. Martin Baylie, rector of Wrentham, in Suffolk, who died, leaving one son, Richard, lately deceased; who, during his life, resided on the family estate, and who was some time M.P. for the University of Oxford. Secondly, to Mary, daughter of Dr. Cuthbert Allanson, rector of Wrath in Yorkshire, by whom he had three children; Reginald, the lamented subject of this memoir, Thomas Cuthbert, and Mary.

During young Reginald's infancy, his life was several times placed in imminent danger, by various diseases incident to that season of life. At the age of two years, he had a severe attack of hooping-cough, for which the family physician ordered him to be bled; to which operation he submitted, at that tender age, with great fortitude. In his fourth year, he was afflicted with a dangerous pulmonary complaint, which left his friends but little hopes of his recovery; and he subsequently suffered much from those inflammatory complaints to which, through life, he seems to have had a constitutional tendency. In his sixth year, he had a severe attack of typhus fever, during which his life was for some time despaired of: it pleased God, however, in answer to the earnest prayers of his affectionate parents, mercifully to raise him up, and in due time to restore him to perfect health.

In his childhood, he was distinguished for prompt and cheerful obedience to the wishes of his parents; for the meekness of his disposition; for the patience

with which he submitted to the severe remedies, several times prescribed to save his life, and for an unshaken confidence in God when exposed to danger: on one occasion, at this tender age, when he saw his mother in a state of much alarm, remarking with a trust in the Almighty, which would have done honour to a person of advanced life, "Do not be afraid, mother, God will take care of us."

No persons were ever more attentive to the instruction of their children than were Reginald's parents: both Mr. and Mrs. Heber took the greatest pains to store his mind with scriptural and useful knowledge during the days of his childhood; and the plans they pursued must have been most judicious, as we find, that before he was five years old, he could read the Bible with ease and fluency. Indeed, so extensive was his knowledge of its contents, even at that early period, that on being asked where any passage was to be found, he could generally refer to it with great readiness and accuracy.

Mr. Heber, being himself a warm admirer of the simple and beautiful language of Scripture, gave particular directions that the Bible, without any abridgment, should be put into Reginald's hands; that he might become as familiar as possible, not only with its contents, but with its inimitable style. Young Heber's capacious memory, and diligent attention to his studies, enabled him to derive the utmost benefit from this plan that could have been anticipated; and its happy results were visible, not only in his early piety, but during the whole of his life. It was probably owing to this, that, at so early an age, he had so deep a sense of the importance of prayer, and was accustomed to engage in it with an earnestness and a frequency very unusual; evidently proving that the seed of those divine principles was then implanted in his mind, which was afterwards to bring forth fruit so abundantly to the glory of God. Nor

can it be attributed to any other cause, than to the blessing of God on these early efforts to imbue his mind with sound religious instruction, that he evinced through life so deep a sense of his entire dependence upon God; discovered on all occasions so much resignation to his will; exhibited such unequivocal proofs of the humbling views he had of himself; and manifested, as well in adversity as in prosperity, such a constant sense of gratitude to the Father of mercies.

As soon as young Reginald could speak, he discovered an eagerness to acquire knowledge, never excelled, and but seldom equalled, at so early a period. He was always remarkably inquisitive; and the earnestness and artlessness with which he made his enquiries, proved, to the entire satisfaction of all to whom they were put, that he had higher objects in view, than the mere gratification of his curiosity. From every thing that came under his notice, he seemed anxious to derive information; and he was often accustomed to remark, in riper years, to an intimate friend, that "he had never seen the individual, however deficient in general attainments, from whom he could not learn something." Persevering in this plan for a number of years, and indeed we may say entirely through life, he acquired a mass of information on almost every general subject, which he frequently found of great benefit; but which is often either overlooked or undervalued by individuals moving in a station of life similar to his own.

Reginald, even at this early age, was a great reader, particularly of poetry; and so tenacious was his memory, that though he generally read with rapidity, yet he could repeat almost perfectly, for many years afterwards, the contents of any volume he had perused; and such passages in it as he thought especially deserving his notice, by reading them

once attentively, became so indelibly impressed on his memory, as never afterwards to be forgotten. His active mind ever seemed to be on the full stretch after information; and while others of his age would indulge themselves in idleness, he would be either absorbed in thought, or engaged in the pursuit of some useful branch of knowledge.

At the age of six, when recovering from a severe attack of fever, before he was able to leave his bed, the first indulgence he asked for, was to be permitted to learn the Latin grammar. This request, it is almost needless to add, was granted; accompanied, however, with a kind caution, that he would not attend to it too closely, till he was further recovered. His father, who was an excellent scholar, taught him the rudiments of this language; and the rapid proficiency he made, was alike honourable both to the father and the son; for we find that before the close of the ensuing year, he had translated Phædrus into English verse.

In his boyish days, Reginald was remarkable for qualities not frequently found together: he had far more self-command than is usually possessed by youth; but it was associated with a degree of timidity and diffidence, which, though not unnatural to ingenuous minds, was often painful both to him and his friends. Such, however, was the command he had acquired over himself, that keenly as he felt when the subject of disappointment or insult, yet so completely did he suppress every angry and resentful expression, that the domestics were accustomed to remark, "they never saw Reginald in a passion." It was only on occasions when he had to endure separation from his friends, were it but for a short time, that his self-control would forsake him; and even then, notwithstanding the struggles within him of painful emotions, his sensibility was only allowed to discover itself by the glistening tear, that would, in

such instances, start from his eyes. It might have been supposed, that this power of suppressing his feelings, would have ensured him success in recitation; but it was associated with so much diffidence, that though in his youth he was fond of learning poetry, he could never excel in reciting it.

At the age of eight he was sent to Whitchurch grammar-school, then under the care of Dr. Kent, where he remained five years. He was then removed, and placed under the care of the Rev. Mr. Bristow, at Neasdon, near London. It was here that he commenced an intimacy with Mr. John Thornton, eldest son of Samuel Thornton, Esq., late M.P. for Surrey, which subsequently ripened into ardent friendship, and subsisted undiminished through life.

While at school, an instance occurred of the deep attention he paid to any subject in which he felt interested. On one occasion, when a new book had been presented to him by some friend, he began reading it just as they were closing the school for the night; and so absorbed was he in its contents, that he was locked up in the school, nor did he discover his situation till the darkness of the evening roused him from his abstraction.

Reginald was always on the best terms with his schoolfellows: he secured their friendship, however, not by conforming to their example, and thus spending the greater part of his leisure-time in common schoolboy sports; on the contrary, he was accustomed to take some long and lonely walk, with a book in his pocket, with which he wished to make himself acquainted. If reproached for this by his companions, which was sometimes the case, instead of showing any resentment, he evinced such kindness of heart that could not fail to secure him the affection of all. There was, too, so much viva-

city and cheerfulness in all his conduct, that a number of boys might often be seen collected around him, listening with eagerness to some marvellous narrative, or some interesting anecdote, which he would relate for their amusement, drawn partly from books he had read, and partly from the stores of his own invention.

Reginald, though he generally excelled in his studies, was sometimes surpassed, on some subjects. On occasions of this kind, the natural goodness of his disposition was strikingly displayed; for whatever mortification and self-reproach he might have felt, he never evinced the smallest degree of envy, nor discovered the least disposition to detract from the well-merited reputation of others. That self-denial in these respects, which youth generally find a most difficult attainment, and which is seldom found to exist in the minds even of those of mature age, to any extent, until they become decidedly pious, seemed to have cost him nothing. That he owed this chiefly to that integrity of principle with which, under the blessing of God, an early familiar acquaintance with the sacred Scriptures had inspired him, there cannot be a doubt. To the same cause, too, might be attributed, that elevation of mind and of sentiment, which he possessed thus early, and, indeed, through life; and which enabled him more readily, on occasions like these, to resign without regret, that share of merit to which others became entitled. Nor can it be ascribed to any other cause, that he evinced, in his youthful days, such an insuperable aversion to any thing bordering on profane or licentious conversation. The sad example set him, in this respect, by some of his schoolfellows, had no influence on his mind; on the contrary, the persevering firmness with which he resisted every temptation to comply with so wicked a practice, had a most salutary effect upon the minds of some of his com-

panions, who, but for his example, would have yielded to the vicious practices of their school-fellows.

Having been accustomed regularly to read the Bible when at home, and great pains having been taken by his excellent parents, to inspire him with reverence for its contents, Reginald never afterwards, even when the most closely engaged in his studies at school, discontinued the practice: he made it his daily and constant companion; and had evidently learned to regard it not only as a history of the most astonishing events, but as a revelation of the will of God to mankind, on subjects of everlasting interest. That his mind had early become the subject of serious impressions, will appear by the following anecdote. One day, when Reginald was at the age of fourteen, his mother missed her Companion to the Altar; search was made for it among all the servants, but it was nowhere to be found. After three weeks' fruitless enquiry, it was given up as lost, till at length she happened to mention it to Reginald, who immediately brought it to her, stating that it had deeply interested him, that he had made himself perfectly acquainted with its contents; and he earnestly begged permission to accompany his mother to the altar, when the sacrament was next administered. Penetrated with gratitude to God, for giving her so pious a son, Mrs. Heber burst into tears of joy, and, as we may well be assured, cheerfully assented to his request.

Until Reginald had attained the age of fifteen, he had but little taste for critical studies; the acquisition of general knowledge seems to have been more his object, and here he certainly excelled all others, though in his knowledge of the exact sciences he was at that time often found defective. Hence, had he been asked for the date of any particular event, he would not perhaps have been able to give it; though he could have given, at the same time, a most in-

teresting detail of all the circumstances with which it was connected. It was the same too, in his mathematical studies; in which he did not then excel, not because they were not within his reach, but chiefly because he neglected to give them that attention which, in a letter to one of his schoolfellows, written during the vacation of the following year, he acknowledged they deserved; and his neglect of which he there made the subject of regret; resolutely determining that he would do all in his power, by his future diligence in these studies, to supply the defects of his past inattention. Accordingly we find him, in his sixteenth year, after plodding through the day at his studies, devoting two hours every evening to Locke's Essay on the Understanding, which, in one of his letters he says, "I used to think very stupid, but I have now quite altered my opinion." In the following year, though his scholastic engagements in other departments took up the greater part of his time, and though in addition to this he read, very extensively, works that required close attention, yet he diligently pursued his algebraical studies; confessing, however, that his progress in them was very far from affording him satisfaction.

At this early period, besides making himself master of Hooker's Ecclesiastical Polity, and becoming well versed in church history, he had acquired extensive information on all ecclesiastical subjects; and the deep concern he then felt, for the prosperity of that church, of which he subsequently became so distinguished an ornament, was in the highest degree interesting. Even then he regarded the ministerial office as one of the greatest importance, demanding talents for a proper discharge of its duties, of no mean order; and in his letters at that time, many expressions occur, of surprise and regret, that individuals were, he feared, to be found, who ventured to make

the solemn engagements it required, without seeming to be fully aware of their awful responsibility.

It is seldom that youths discover any thing like a public spirit, or manifest any concern for the sufferings of the community, be they ever so severe, unless they happen particularly to affect them. What leisure time they have from their studies, is devoted, almost invariably, to the pursuit of their own gratification. Reginald, however, though deeply engaged in his literary pursuits, when he had scarcely reached his seventeenth year, evinced the tenderest solicitude for the public distress that seemed then likely to happen, owing partly to the lateness of the season, and partly to the prospect of a short crop. On this subject, little as it could affect him personally, he discovered a degree of anxiety fully equal to what is generally felt by persons of mature age. In one of his letters, dated Neasdon, August 1800, he writes, "What is the common opinion in your neighbourhood on the subject of the harvest? It is a point which so much concerns the whole empire, I may say all Europe, that I have been very anxious in enquiring every where about it, and general reports are, I think, not unfavourable; though, as the harvest will undoubtedly be a late one, the distress for a month or two longer, will, I fear, be terrible." Such solicitude as this for the public welfare, expressed by an individual of mature age, would not be thought remarkable, though they might be deemed honourable to his feelings; it is not, however, often that we find them employed by a lad who has not left school.

It was known to some of Reginald's friends, that he discovered considerable aversion to balls, and all places of public amusement of a similar description, which generally afford youth a high degree of gratification, but which are not seldom found to be more injurious than beneficial. These individuals were

determined, if possible, to remove this aversion; and imagining they could more effectually accomplish their purpose by introducing him to a ball, during the Christmas vacation of 1799, they made the experiment; but with how little success will be seen by the following extract from a letter of his, dated Neasdon, Feb. 1800: "You will laugh when I tell you that a *misochorist* like myself was drawn into a party at a ball. They thought, I believe, to cure me of my antipathy to that kind of see-saw motion, but they have not succeeded; I dislike balls as much as ever."

While Reginald was at school he diligently sought to acquire a knowledge of those things which embellish as well as inform the mind. Natural history afforded him a field of observation and research, in the highest degree gratifying. Many hours, which his companions spent in idleness, or in something not much better, he spent in the delightful employment of watching the operations of animated nature, making observations on the different changes which many of the insect tribe are known to undergo, and in storing his mind with the knowledge of the different habits of the various descriptions of animals, small and great. Often might he be seen, while his companions around him were wasting their time in their noisy sports, absorbed in his own meditations on these interesting subjects. He had a taste too for drawing, which he cultivated, whenever he could embrace an opportunity, with becoming diligence; and for which he seems, indeed, to have had a natural talent, particularly in the architectural department; and the early sketches he made, from his own fancy, afforded pleasing proofs of the proficiency which, without any assistance, he afterwards acquired, and which he turned at a subsequent period to so useful a purpose.

In nothing was the superiority of Reginald over

his schoolfellows more evident than in his composition, both in prose and verse. In the former there was a degree of vigour, animation, and power, associated with an ease and felicity of expression, seldom excelled by individuals of mature age. His verse, if it was not always spirited and beautiful, was invariably original, animated, and striking. On one occasion, about the time of Buonaparte's invasion of Egypt, "The Battle of the Nile" was given for a school-exercise in his class, and he produced upon it some lines of much power and excellence, which he afterwards entitled "*The Prophecy of Ishmael.*"

The acquisition of that degree of knowledge which entitles a youth to eminent distinction while at school, much as it is to be desired in many respects, is not seldom found to be unfavourable to the cultivation of religion. The ambition which emulation tends to foster, not unfrequently impedes the growth of piety, and, in not a few cases, roots it up altogether. Happily, however, such was not the case with young Heber. The literary distinction he had acquired at school had produced in him none of its injurious effects, nor had it diminished, in the slightest degree, his attachment to the Scriptures. Though he had, while at Neasdon, read many elaborate and voluminous works, he suffered them not to draw away his attention from the Bible. Only a few months before he left school, he writes to one of his correspondents: "I have commenced a diligent reperusal of the Old Testament, which I trust I shall, *Deo juvante*, finish before I go to Oxford. In the course of last week I read as far as Ruth."

Every youth who prosecutes his studies with diligence and perseverance, is prompted, more or less, by some leading passion. In far the greater number of instances this is ambition. By this powerful incentive young Heber was sufficiently excited; it does not, however, appear to have been his leading

passion. He was not ambitious to excel, that he might obtain an elevation above his compeers, and then look down upon them with haughty disdain. Indeed, such was the amiableness of his disposition, that he seemed incapable of treating any one with contempt, except in cases when he saw the ignorant assuming airs of importance, and presuming to instruct those from whom they ought themselves to have received instruction, when he would occasionally express himself with considerable severity; but even then it was not unmixed with pity. Aware that his education was intended to fit him for the Christian ministry, and, very properly, forming elevated conceptions of its great responsibility, his chief object seems to have been, not only at this, but at every subsequent period of his life, to attain that knowledge which would enable him to discharge its duties efficiently and usefully.

Early in 1800, Reginald's parents, who were highly gratified with the proficiency he had made in his studies, entertained thoughts of sending him to Brasen-Nose College, Oxford, of which his father had been, and his elder brother then was, a fellow. His brother, however, was now on the Continent, and aware of the danger to which a youth was exposed on his first appearance at college, where the solicitations to vice are so powerful, and the restraints from it so weak, Mr. Heber wisely thought it desirable that Reginald should remain at Neasdon till his brother's return, which was expected to be some time during the summer. Owing to unforeseen circumstances he did not arrive till nearly the end of the following October; hence Reginald's matriculation was deferred till the following month, when he entered upon that course of study in which he shortly afterwards acquired such distinguished reputation. In his first letter from Oxford he writes: "The little that I have yet seen of Oxford is cer-

tainly what would give me a very favourable opinion of it in general, and of Brasen-Nose, in particular. I have got through all the formalities of examination, matriculation, and all other ——ations that are necessary. My father and mother came up with me here, and go away to-morrow. I have just been most agreeably surprised by the sudden arrival of my brother Richard; he staid with me only an instant, and set off to the King's Arms, to my father and mother. I would fain have gone with him, but it is past nine, and the gates are shut. As to the plan of my studies, I really know as yet nothing about the matter; that is to be settled to-morrow. Mr. Hugh Cholmondeley* has been very kind to me, and has taken much trouble in getting me settled in my rooms, as my tutor is out of the way. To him I owe my introduction to the few acquaintance I have, who are mostly Cheshire men. The bishop† cautioned me very strongly against too numerous an acquaintance; a thing which I certainly would not court."

The commencement of a college life is a period of much excitement, and not a little danger, to youth generally, and its perils are not unfrequently found to increase, exactly in proportion as the individual is known to be distinguished by an amiable disposition, and superior talents; especially if, with these advantages, he has acquired the happy art of enlivening a social party with animating and instructing conversation, which was remarkably the case with Reginald, and which, very shortly, became the means of introducing him into a circle of friends sufficiently numerous to have endangered his future literary reputation, had the grasp of his mind been less capacious, or the desire after knowledge less intense. He however never allowed the evening parties,

* Subsequently dean of Chester.
† Dr. Cleaver, bishop of Chester, principal of Brasen-Nose.

to which he soon became much too frequently invited, to divert his mind from the pursuit of his studies, nor even to abridge the time which he had determined to devote to them. That such should not be the case, he would, when interrupted in his studies, by these social meetings, make up his lost time by retiring later to bed on these occasions; and to keep off the approach of sleep, he would frequently resort to the highly censurable practice of tying a wet cloth round his head. Referring to these parties he remarks, "I have been through my Cheshire connexions; and the long residence of my brother has introduced me to a great many people, and this has, of course, produced very numerous parties; but I assure you I shall preserve my character for sobriety: no man is obliged to drink more than he pleases; nor have I seen any of that spirit of playing tricks on fresh-men, which, we are told, were usual at the universities forty or fifty years ago."

Reginald no sooner found himself settled in college, than he wisely determined, in order to make the most of his time, to become an early riser; and that he might persevere in the practice with more certainty, he entered into an arrangement with one of his most talented class-fellows, to read together two hours every morning, before the commencement of their regular college exercises, for their mutual instruction; thus securing for themselves two of the best hours of every day. Rigidly pursuing this plan, and devoting himself most diligently to his studies on all occasions, he soon became distinguished in his college, as an individual not unlikely to acquire literary distinction of the first eminence. This opinion of him was confirmed by his "*Carmen Seculare*," a Latin poem, on the commencement of the new century, composed during his first year; to which was awarded the university prize for Latin verse, and which afforded to all, who could appre-

ciate its beauties, charming prospects of that success which his future academical career fully realized.

Reginald's ardent mind soon led him vehemently to wish for a fellowship; and we find him, the following year, in reply to an individual who had written him on the subject, thus expressing himself: "Notwithstanding the miseries of fellowship, on which you descant, I should like very well to have one. I cannot, indeed, conceive how an excellent society, good rooms, and the finest situation for study in the world, can have that effect in benumbing the faculties, which you ascribe to it. There will, no doubt, be many illiberal men in these sort of societies; but I fear those men would have been still less gentlemen than they are at present, had it not been for the advantages of a college society."

Not long after Reginald's entrance at college, "Palestine" was given at the university for the subject of an English poem, as a prize extraordinary. It immediately appeared to him, and to his friends, to be one well adapted to his powers, and being much encouraged, both by his brother and his tutor,* he wisely determined to become a candidate. Hence arose a poem of the first-rate excellence: which not only procured the prize, but raised its author to the highest literary eminence, and still retains its place among the higher poetical productions.

The ardour with which he devoted himself to the composition of this poem, brought on a violent attack of influenza, which confined him to his bed for several days, when he had not written more than half of it. This, however, though it interrupted him, did not divert him from his purpose; for no sooner had he become convalescent, than he applied to it with renewed diligence, until he had completed his labour.

About this time Sir Walter Scott, being on an excursion of pleasure in the neighbourhood of Oxford,

* The Rev. T. S. Smyth, now rector of St. Austell, Cornwall.

with some friends, happened to take breakfast in the college, where Heber and his brother were of the party. The conversation soon turned on the prize-poem, and on Sir Walter's expressing a wish to hear it, it was produced and read. Sir Walter commended it as a production of unusual excellence; at the same time, however, kindly remarking that Heber had omitted one striking fact in his account of building the temple, that no tools were used in its erection. Reginald instantly saw the value of the hint, and retiring to one corner of the room, in a short time produced those admirable lines, which now form so striking a part of the poem:—

> "No hammer fell, no ponderous axes rung;
> Like some tall palm the mystic fabric sprung.
> Majestic silence!" . . . . . .

In his boyish days, such was the timid spirit of Reginald, that he was known not to excel in recitation; hence some apprehensions were entertained by his friends, that the poem would suffer in this respect. He had, however, now acquired that degree of confidence, that when he mounted the rostrum, in the magnificent theatre used on such occasions, though a crowded audience was before him, he was unintimidated. Never was a poem recited more impressively, nor with more striking effect. His youthful, but most interesting appearance, none who had the happiness to be present could ever forget: his unaffected simplicity, associated as it evidently was with a suitable portion of manly dignity, rivetted the attention of all; while the rich tones of his musical voice, modulated as they were with exquisite skill, so as to give the most effect to the different parts of the poem, excited an universal burst of admiration, and left an impression on the minds of his auditors, never to be effaced.

> "Hush'd was the busy hum; nor voice nor sound,
> Through the vast concourse, marked the moment near;
> A deep and holy silence breath'd around,
> And mute attention fix'd the list'ning ear,

When from the rostrum burst the hallow'd strain,
And Heber, kindling with poetic fire,
Stood 'mid the gazing and expectant train,
And woke to eloquence his sacred lyre.
The youthful student, with emphatic tone,
(His lofty subject on his mind impress'd,)
With grace and energy unrivall'd shone,
And roused devotion in each thoughtless breast.
He sang of Palestine—that holy land,
Where saints and martyrs, and the warrior brave,
The cross in triumph planting on its strand,
Beneath its banners sought a glorious grave.
He sang of Calvary, of his Saviour sang,
Of the rich mercies of redeeming love;
When through the crowd spontaneous plaudits rang,
Breathing a foretaste of rewards above."*

It has been well remarked by an eminent critic,† that "Heber's recitation was altogether untrammelled by the critical laws of elocution, and there was a charm in his somewhat melancholy voice, that occasionally faltered, less from a feeling of the solemnity and even grandeur of the scene, of which he was himself the conspicuous object, though that feeling did suffuse his pale dramatic countenance, than from the deeply-felt sanctity of the subject, comprehending the most awful mysteries of God's revelation to men. As his voice grew bolder and more sonorous in the hush, the audience felt that this was not the mere display of skill and ingenuity of a clever youth, or accidental triumph of an accomplished versifier over his compeers, in the dexterity of scholarship, which is all that can generally be truly said of such exhibitions; but that here was a poet indeed, not only of bright promise, but of high achievements; one whose name was already written in the roll of immortals. And that feeling, whatever might have been the share of the boundless enthusiasm with which the poem was listened to, attributable to the influence of the '*genius loci*,' has been since sanctioned by the world, that has placed 'Palestine' at the very head of the poetry on divine subjects of this age. It is now incorporated for ever with the poetry of England."

Among the auditors who listened to this splendid

* Lines by Miss Jermyn, published in one of the Annuals for 1829.
† Blackwood, for Nov. 1827.

exhibition of Reginald's powers was his aged father, then in his seventy-fifth year; who, though he had long been suffering under a severe illness, which had greatly debilitated his whole frame, determined to gratify himself by witnessing this literary effort of his darling boy. To describe his feelings on this occasion, with any degree of accuracy, would be impossible; they can be much better conceived than expressed. Tremblingly alive, as he of course must have been, to his son's reputation, his emotions, when he saw him ascend the rostrum, were almost overpowering. He well knew the sensibility of which Reginald was the subject, and his apprehensions, lest it should prove injurious to him on this occasion, were not a little distressing. When, however, the youthful poet commenced, they gradually subsided, disappearing entirely as he proceeded; and producing, amidst the deafening shouts of applause that rose from the delighted audience, a rush of feelings so highly gratifying as to be almost too much for his feeble power to sustain. Indeed, it has been stated, though certainly not with truth, that the venerable parent's days were shortened by the intensity of his sensations on the occasion.

It is not seldom that success, like that which Heber had now attained, becomes to its possessor injurious rather than beneficial. To acquire, early in life, that high degree of literary eminence, which procures an individual the universal applause of men in the highest walks of literature, if it does not lead to the indulgence of subsequent indolent habits, which is too often the case, is frequently found to excite feelings most unfavourable to the growth of piety. Such, however, was far from being the case with Heber. Though he every where met with congratulations the most hearty, and though he was aware that even his rivals were sounding his praise, and seemed cheerfully to award him the merit of his

performance, yet it did not elate him. Instead of attributing his success to his own exertions, he piously ascribed it to God, hastening to his room to return him thanks in private, for the assistance he had graciously condescended to afford him on the occasion: and here his mother, who had come with his father to Oxford, after seeking for him in vain among his usual acquaintance, impatient to mingle her congratulations with that of others, found him, shortly afterwards, devoutly acknowledging his obligations to God, that he had enabled him to bestow on his parents such a high degree of enjoyment, as he had reason to believe they had then experienced.

We have already hinted, that the health of Heber's father had been gradually declining for some time, and notwithstanding the means used to effect his recovery, it became evident to himself that he was daily growing weaker. All his friends, too, saw with the deepest concern, the inefficacy of the means used to recruit his strength. At length, about eight months after he had witnessed his son's success, alarming symptoms of his approaching dissolution made their appearance. Heber was summoned from Oxford, to witness the departure of a most affectionate and beloved parent, whom he found suffering under a painful and terrifying hiccough, and experiencing the most acute pain night and day. This was a trial far more severe than any Heber had ever been called to endure. It afforded him, however, no inconsiderable diminution of his anguish, to witness the truly Christian spirit which his dying parent evinced under his sufferings, calmly and meekly submitting to the Divine will; assuring himself that his heavenly Father would not inflict upon him one unnecessary pang; but that all he had to endure was a part of that discipline that was intended to fit him for glory. Whenever his strength would permit, he took great pleasure in

conversing with his family on the great subjects of religion. He spoke of the world as a den of wild beasts, and affectionately cautioned his children to beware of its dangers, earnestly praying that God would graciously preserve them from all its entanglements. On seeing Mrs. Heber, whose kind and unremitting attention to him had been such, that she had not exchanged her clothes for some weeks, overwhelmed with grief at the evident symptoms that now appeared of his approaching end, he kindly, and with great feeling, admonished her for sorrowing as one without hope, assuring her, that he stood upon the Rock of Ages, and had no doubt of obtaining, through the merits of the Redeemer, a crown of immortality and glory. The next day he received the sacrament, in which he was joined by his family. This most interesting service, and the closing scene of his father's life, Mr. Heber thus describes. "On the arrival of Mr. Bridge, we all partook of the most solemn communion that we can ever expect to join in in this world, to which indeed my father seemed scarcely to belong. A smile sat on his pale countenance, and his eyes sparkled brighter than I ever saw them. From this time he spoke but little; his lips moved, and his eyes were raised upwards. He blessed us again; we kissed him and found his cheeks cold and breathless." Thus died Heber's father in peace, at a good old age.

CHAPTER II.

Heber is elected a Fellow of All-Souls—Carries off the prize for his Essay on "The Sense of Honour"—*Enters upon his Continental Tour—Visits Sweden, Norway, Finland, Russia, Hungary, and Germany—Returns to England—Efforts to promote his brother's election for Oxford—Re-enters the University—Solemnly prepares for taking orders—Takes up his degree of Master of Arts—Remarks on his collegiate life—First sermon at Hodnet—Entrance upon his living there.*

SHORTLY after the death of his father, which occurred in the early part of 1804, Heber returned to college, and pursued his studies with unremitting diligence, fagging hard to prepare for his approaching examination, which was to take place in the ensuing May. In this respect he fully maintained his literary reputation, succeeding far beyond his most sanguine expectations, and entirely to the satisfaction of all his friends. On the 2nd of the following November he was elected a Fellow of All-Souls, on which occasion he thus writes to his intimate friend, John Thornton, Esq. "I know your friendship is interested in every fortunate event which can befal me, and that you will hear with pleasure that I am become a Fellow of All-Souls. I even now begin to find the comfort of my new situation, which

is, for any young man, particularly if he reads at all, certainly most enviable."

In the following year Heber carried off the prize, for an English Essay on "*The Sense of Honour;*" a most difficult subject, but one exactly suited to his powers. In this admirable Essay, the subject of discussion is treated with masterly skill; every sentence is made to bear strongly on the point. A real sense of honour is shown not to be incompatible with Christian humility, nor indeed with any Christian precept. It is vindicated, not on the false grounds of arrogance and pride, but on the broad basis of Christian morality; while its obvious and necessary subjection to conscience and religion is strikingly and beautifully exhibited.

Reginald had now acquired that literary elevation which procured him universal admiration; and as he was only in his twenty-second year, and had seen but little of the world, having passed the greater part of his time at school, or at college, his friends deemed it advisable, lest the literary distinction he had attained should prove injurious to his mind, that he should accompany his esteemed friend, John Thornton, Esq., on a tour through such parts of Europe as were then accessible. He accordingly, with his interesting companion, sailed for Gottenburg, in July 1805, where he arrived, after a tolerably pleasant voyage, on the 31st of that month. Here they met with two English travellers, Major Hanbury and the brother of Mr. Stackhouse, of All-Souls, with whom they spent an agreeable evening at Mr. Smith's, an English gentleman residing there. The novelty of the situation in which Heber was now placed, had no other effect than more fully to develop his mental powers. The journal which he kept, and the interesting letters he wrote to his friends, abound with such remarks, on the manners of the people, and with such picturesque descriptions of the

scenery, as prove that his ever active mind was continually accumulating stores of information.

Shortly after their arrival at Gottenburg, Mr. Thornton purchased a light, commodious, four-wheeled cabriolet, so constructed as to serve for a close or an open carriage, as occasion required. After stopping a few days in this town, they set out on their tour, and the first village they passed through was Trollhätta, remarkable for the fall on the noble river Gotha, and for the canals and sluices by which vessels are let down a precipice of seventy feet, by means of seven locks, thus effecting a junction between Wenner and the ocean. On the 8th of August, they reached Friderickshall, in Norway, where they were kindly received by Mr. Anker, who introduced them to the best society in the place. They proceeded on the 10th, by a wild and uninteresting country, across the Glomm, to Dillingen; and from thence through the towns of Mios, and Prinsdal, to Christiana, where they spent the Sunday, which they regretted to find was so little observed by the inhabitants, as almost all classes followed their various occupations and amusements the same as on any other day. At Prinsdal they were politely received by Mr. Collet, a merchant, who had resided several years in London, and who gladly gave them all the information he could respecting the country. They left Christiana on the 14th, and passing the border of Lake Mios, a part of the country which Heber describes as abounding with scenery so beautiful as to be beyond all praise, they reached Driostuen on the 17th, where they spent their next Sunday, observing with deep concern, the great inattention of the people to the duties of the sacred day.

In this neighbourhood, and indeed throughout the country generally, the Norwegians were then very illiterate. We learn from Heber's journal, that the

only means they had of receiving instruction was from an itinerant schoolmaster, who journied regularly from one village to another, lodging and boarding gratis, as he might have occasion, at the houses of the principal farmers in the vicinity. All the inhabitants who cannot read, are obliged by law to repair to him for instruction, for which each is to give him a trifling fee, which, on the whole, does not produce him annually more than twenty-five dollars. Very few Bibles were then to be found here, the price of them being so high that they could only be obtained by the richer peasants. Almost the only religious books they possess are Luther's Catechism, and the Psalm-book, which contains also the Epistles and the Gospels for each Sunday.

On the 20th we find Heber at Trondheim, surveying the Citadel, Cathedral, and other antiquities of that spacious and ancient town. He was here introduced to many of the most respectable families in the place, by all of whom he was kindly received and hospitably treated. In the neighbourhood of this town, he met with an inscription on a monument erected in a gentleman's garden,* intended to commemorate the friendship of two individuals then living, which he thus translated :—

"May every light-winged moment bear
A blessing to this noble pair :
Long may they love the rural ease
Of these fair scenes, and scenes like these ;—
The pine's dark shade, the mountain tall,
And the deep dashing waterfall.
And when each hallowed spirit flies
To seek a better paradise,
Beneath this turf their ashes dear
Shall drink their country's grateful tear ;
In death alike and life possessing
The rich man's love, the poor man's blessing."

Heber left Trondheim on the 25th, much gratified with the very kind treatment he had there received, and passing through Roraas, Agre, and Kongswinger, he quitted Norway, and slept at

* The practice of erecting monuments in gardens to commemorate any remarkable event prevails among the nobility and gentlemen throughout Norway.

Strund, on the Swedish frontier, on the 31st. Proceeding the next day from thence, he arrived, about the 14th September, at Stockolm, where he stopped till near the end of the month. Here he was introduced to some of the most distinguished inhabitants; and his remarks on the manners, customs, laws, language, and antiquities of the town are highly interesting. While here, he went and viewed the Dannemora iron-mines, into which he descended, and with which he expressed himself as being greatly astonished, describing all other mines he had seen as mere dirty cellars, in comparison to these. The entrance to these prodigious excavations is not by a dark and narrow shaft like a well, but is at least two hundred yards long, and in one place not less than eighty wide. Around this irregular, but spacious mouth, are fixed many immense cranes, with suspended buckets affixed, by means of which the communication with the interior of this spacious gulph, which is not less than four hundred and eighty feet deep, is carried on. Into one of these Heber entered and was let down, to the depth of about two hundred feet. He describes the sides as being of a smooth rocky substance: below this, as you proceed in your descent, the most prodigious caverns open to your view on every side, from whence the ore is taken. Into one of these he penetrated, and found in it a vault of amazing extent, and indeed much higher than York Minster. Here, notwithstanding the width of the chasm above, the sun never shines; its rays always falling upon it too obliquely to reach the bottom, which is hence the region of eternal ice and twilight. Heber asserts that the descent into this mine may be made with perfect safety, as accidents scarcely happen once in a century. The actual descent he assures us is much less terrific than has been represented, and requires much less strength of nerve than to witness the descent of

others, marking the gradual diminution of the bucket and its cargo, and witnessing the rope, which is at the top the size of a cable, assuming the appearance of packthread at the bottom.

From Stockholm, Heber proceeded to Abo, and from thence, through that part of Finland, to St. Petersburg; where he arrived 8th October. Adverting to the state of religion in Finland, Heber remarks, "The majority of the Fins are Lutherans, though the Greek religion is said to be gaining ground. The Lutheran clergy enjoy, however, great authority over the minds of the people. Mr. Anderson, at Petersburg, told me, that much of this popularity was derived from a style of preaching which would, in any other part of Europe, be called enthusiastic and ranting, in the extreme. A Finnish preacher may, in summer, when the windows are open, be heard almost a verst off. This species of oratory is, however, well adapted to the people they address, who are by far the most miserable and least civilized of any part of Russia.

The approach to Petersburg from Neva, a river somewhat wider than the Thames, Mr. Heber describes as exceedingly noble and imposing. Having all its buildings, which are splendid and spacious, erected on the banks of the river, it seems as if you were entering a city of palaces. In this city Heber remained till the ensuing Christmas. His time, however, was not allowed to pass unimproved; from every thing that came under his notice he appears to have collected information. His journal abounds with numerous interesting remarks on the state of the Russians generally, their language, manners, dress, method of travelling, agriculture, and religion. "The Greek clergy," he remarks, "are generally in a very low station, and miserably ignorant, though greatly beloved by the common people. Their appearance, when performing service, is sometimes

very striking; their long beards, flowing hair, and loose robes, exactly those which we see in an illuminated Greek manuscript, amid the glare of tapers, the smoke of incense, and a crowd of worshippers, kissing the steps of the altar and the hem of their garments, form as good a picture as any I have seen."

Mr. Heber left Petersburg on the 30th December, and passing through the towns of Novogorod and Valdai, entered Moscow, 4th January, 1806. He performed the journey in a kibitka, the name of the carriage used by the Russians in winter. They resemble a large cradle, well covered with leather, having a leather curtain in front, the luggage is packed at the bottom, and the portmanteau made to serve for a seat; the whole is then covered with a mattress, on which one or two individuals may lie or sit as agreeable: in this position, wrapped up in furs, the journey is made with much pleasure, when the frost is not too intense and the roads happen not to be too rough; which, however, is frequently the case, when the jolting is only equalled by the motion of a ship in a storm.

During Heber's continuance at Moscow, he gladly embraced an opportunity of spending the day with the celebrated Archbishop Plato, whom he found in his own convent at Troitza, distant from the city about forty miles. He describes him as "a fine cheerful old man, with a white beard floating over his breast." His remarks on the history and internal state of his country, were in the highest degree interesting. He spoke French and Latin with ease, but Greek more fluently than either. He had heard of *Porson*, and made many enquiries respecting him. He had a great aversion to popery, and said the English government had done very wickedly in tolerating it. He resembled much the idea we should form of a primitive bishop; his house, furniture, and

provisions being those of a poor man; and unfortunately his circumstances were such as would not permit him to obtain any other. "The Greek priests, indeed," as Heber justly remarks, "though clothed in purple and fine linen, are far enough from faring sumptuously; their lands are secularized, they have no tithes, and their allowances are very small. In point of education, however, they are improving fast, as public schools are now pretty generally established, partly by the crown, and partly by private benefactions."

Whilst Heber remained at Petersburg and Moscow, he employed all his leisure time in learning the German language, which he freely acknowledges to have found an acquisition of considerable difficulty; the grammar and the particles, separable and inseparable, being more complicated than Latin or Greek. He however, by reiterated and most diligent application, mastered it, and acquired, before he quitted Moscow, a respectable proficiency in the language.

Heber remained at Moscow till the 13th of March, when he quitted this spacious city, and the next day arrived at Tula. On the 26th he had reached Charkof, where the emperor had recently founded a university, intended to have, when complete, twenty-eight professors, and twelve lecturers, all paid liberally by the government, independent of what they obtained from their pupils. The number of students are about eighty, three-fourths of whom are sons of the priests. Every student is compelled to attend the lectures regularly, and to prepare for examination four times a year. Its library is small, but select and good; and the whole establishment does great credit to its founder.

On the 29th, Heber had passed to Baemuth, the ancient frontier of Malo-Russia and the Crimean Khans; a miserable place, situated in a most un-

healthy spot, inhabited mostly by Malo-Russian colonists, whose general appearance was truly wretched. The next day he reached Ivanovna, from whence he passed on to Taganrog, so called from the form of the rock on which its fortress stands. This town was built by Peter the Great, but was afterwards, with some other towns of the district, by the peace of Pruth, given up to the Turks. Its present inhabitants, most of whom are Greeks, do not exceed two thousand, and their general appearance was any thing but favourable.

The route Heber now intended to pursue, was to pass through the Crimea to Odessa, and from thence by Kamirici and Lemberg to Vienna. By the 8th of April he had reached Tcherkask, the capital of the Cossacks; a town situated in a most unhealthy spot, surrounded by immense marshes, which are almost constantly overflown. While here, Heber visited the large Armenian town of Nakitchivan, containing about fifteen hundred inhabitants. From Tcherkask he proceeded on the Don, in a boat, to Azoph, a distance of about sixty versts by water, and something more by land. Quitting this small town, consisting of little more than a number of half-ruined cottages, he travelled with as much speed as possible through the Asiatic possessions of the Don Cossakes, to Taman, or as it is now called, by the revived name of Phanagoria; another small town on the southern shore of a deep bay, branching from the Bosphorus. He had here an opportunity to acquire some information respecting the celebrated Circassians, whom he describes as in a state of barbarism, violently addicted to plunder and rapine, and subsisting almost entirely on its spoils. Their women, represented to be so distinguished for their beauty, differ very little from the females of other countries. Heber justly remarks, "that what rendered them thus celebrated was, no doubt, the

circumstance of the Circassians being great slave-keepers, and their country being the channel through which the Turks obtained their most beautiful females; who were, however, mostly brought from Georgia."

On the 22nd, Heber quitted Taman and reached Kertch, a small town, inhabited chiefly by Jews. The next day he proceeded on his route, through a most uncultivated district, where he saw immense multitudes of bustards, cranes, and storks. This country abounded almost every where with ruins, the vestiges of its former population. He arrived on the 24th at Caffa, called by the Tartars in its better days, Little Constantinople. This town is of considerable extent, and was formerly of great eminence, but is now, to a great degree, in ruins. From hence he proceeded to Sudak, where he had an interview with Dr. Pallas, with whom he passed a day most agreeably, and from whom he obtained much valuable information respecting the country. Taking Kaya and Baydar in his route, where all the buildings, except the mosques, have flat roofs, he passed on to Lambat, situated on a rocky promontory, which forms the east shore of a fine bay, surrounded by some of the grandest scenery in the Crimea. Below this, at a little distance, stands Partenak, a small village, with a good harbour for small vessels. Kutchuck-koë, a village on the most southern parts of the Crimea, was his next stage: here the rocks become perpendicular and naked, and command a most extensive view of the surrounding country. From hence he passed to Aktiar, so called from its white rocks, where is a harbour, divided into three coves, affording shelter to vessels in every wind, with depth of water sufficient to admit those of the largest class to lie in perfect safety, within a cable's length of the shore. It is singular, however, that owing to some ridiculous

fancy, by a perversity of policy the most absurd, no vessel is permitted to enter, except in a case of actual distress.

Batchiserai, one of the most populous towns which Heber saw in the Crimea, inhabited entirely by Jews, Tartars and Armenians, was his next halting place. He passed from hence to Akmetchet, now called Simpheropol, a wretched and ruinous place, though it is the seat of government. Proceeding on his route, he came next to Eupatoria, standing on a plain, hardly elevated above the level of the sea. Here he saw some camels in harness, drawing two-wheeled carts; which excited in him some surprise, as nature seemed not to have fitted these animals to this purpose: it reminded him, however, of the passage in Isaiah's prophecy, where he mentions a chariot of camels, showing, that in all probability they were used for this purpose in the prophet's day. Passing Perekop, a miserable barrack-station, he saw its famous wall, with its immense ditch; which, though it is composed entirely of earth, is very lofty, and extends in a direct line, from sea to sea, without any towers upon it that could be perceived. Crossing many lakes and brooks, he came to a sandy desert, along which he proceeded till he arrived at the banks of the Dnieper, over which he passed, and ascended to Berislav, a small town, built by the Empress Catharine, on a sloping bank, with great regularity, having the streets, which are very wide, at right angles with each other. He proceeded from hence to Cherson, situated in one of the most unhealthy districts imaginable, about a mile from which is the tomb of the justly celebrated Howard, on the spot fixed by himself before his decease, near to which he had built a small hut for his own convenience, as the most healthy situation he could select in the neighbourhood. Necolaef, a flourishing town, well situ-

ated, sixty versts distant from Cherson, was Heber's next halting place; from whence he proceeded over a flat, and rather uninteresting tract of country, to Odessa, the seat of government, an interesting town, which, though disadvantageously situated, had been much improved by the wise administration of the Duc de Richelieu.

By the middle of June, Heber had reached Leopold, or Lemburg, a large town in Poland, containing about three thousand inhabitants, and surrounded by a fertile and beautiful country. His intention now was to pass through the Carpathian mountains, by Caschau, Eslau, and Tokay, and from thence to Raab and Presburg. He quitted Lemburg for Hungary on the 19th of June, and passing through a beautiful and woody country, arrived the next day at Przemisl, a town standing on the river San, which rises in the Carpathian mountains, and pursues its course for about a hundred and fifty miles. On the 21st he entered Hungary, and stopped at Bartpha, a large village, celebrated for its mineral waters and its commodious baths, and resorted to much at the proper season as a watering-place. He stopped here two or three days, and on the 25th arrived at Aperies, a moderate sized and neat town, walled round and finely situated. The next day he passed to Caschau, which consists chiefly of one very wide street, through which runs a clear stream of water, and in which there are some handsome churches and fine buildings, most or all of them facing the street. From thence he proceeded to Miscoltz, where he remarked that Latin was frequently spoken, even on ordinary occasions, and often by individuals in the lowest stations of life. His next resting place was Erlau, a large irregular town, situate among rocks, ruins, and gardens, which has a most romantic and beautiful appearance. Here there is

a large public academy, which Heber visited, and found to be a noble building, of three lofty stories, containing a neat chapel, a large library, and halls for the respective classes, where boys, to the amount of about four hundred were educated.

Passing through Gyongyas and Halwar, Heber reached Buda, a remarkable city, built upon a high rock which rises abruptly from the Danube. On the summit of this rock stands a magnificent palace appropriated to the palatine. The Danube here is of considerable width, quite equal to the Thames at Battersea, and rushes on with a current far more rapid. Owing to the indisposition of his fellow-traveller, Heber passed on rapidly to the Hungarian frontier, on his way to Vienna. He regretted that his journey through Hungary had been necessarily so precipitate; a country where an Englishman might obtain important and interesting information, its constitution and government being an excellent comment on the ancient principles of our own, down as low as Edward the Third. He was highly gratified to find, that in this country the diffusion of knowledge was so general. A school he found was established in almost every parish; and the people in the lower and middling classes, as among the higher, were generally well informed: so prevalent indeed was education, that Latin was become almost the vernacular tongue.

In the beginning of July, Heber reached Vienna, with which he seems to have been on the whole disappointed. He found in it none of that magnificence which he had anticipated, and which, as the capital of Austria, he had reason to expect. In almost every point of view, it appeared to him far inferior to Petersburg or Stockholm. It was, however, pleasantly situated and densely populated for its size, being not larger than York, and containing about two hundred thousand inhabitants. It is remarkable

chiefly for the beauty of its fountains, some of which were adorned with the most elegant statues he had ever seen. He remained at Vienna till about the middle of August, and while there, took occasion to visit all the objects of curiosity in the vicinity. He spent one day at Brun, near to which the memorable battle of Austerlitz had recently been fought; few traces of which, however, now remained, except the fragments of some horses' skeletons, and the shattered branches of some trees.

Leaving Vienna, he proceeded on his route through Bohemia, where he saw little that was interesting. He visited Prague, which he describes as "a large and fine city, much superior to Vienna." On the 19th of August he reached Dresden, where he remained till the 1st of September, employing his time in excursions into the mountainous parts of the adjacent country, which he describes as very beautiful. On his way from this place he passed through Leipzig, Halle, and Wittemberg, and reached Berlin the 12th of September, where he continued some days, and which he regarded as the finest city he had seen, with the exception of Petersburg. He reached Hamburg early in October, where he embarked on board the Florence cutter, which Lord Morpeth kindly permitted him to use; and after a most agreeable voyage, he arrived at Yarmouth, October 14, 1806, from whence he immediately proceeded, with the least possible delay, to join his affectionate friends at Hodnet, by whom he was most cordially and kindly received, and who were not a little pleased again to enjoy his company. By all his neighbours, too, he was most kindly welcomed; and as a demonstration of their joy on the occasion, the farmers and some other individuals in the village subscribed a sum, with which they purchased three sheep, and made a great feast in celebration of Reginald's safe return.

He arrived at the time of the general election, and found all his friends most busily engaged in attempts to ensure the return of his brother for the University of Oxford, for which place he had become a candidate. Anxious to promote his brother's success, he immediately devoted himself to his interests, and employed in his favour all the influence he possessed, though the pursuit of such objects was not very congenial to his taste. The issue of the contest was unfavourable; and the following excellent remarks of Heber's will show how watchful he then was over the state of his mind:—"For myself I fear my temper is less sober than that of my brother. I was more elated with the fair prospect of success he once had before him; and I was, I believe, more depressed by his failure. But this very feeling is a proof that my temper was in need of disappointment, and that this, as well as some other little rubs I have met with since my return, are very gentle physic to what I might expect."

The election being over, after passing a few days with his mother, Heber repaired to Oxford, and applied with his accustomed diligence to his studies. Neither his long absence abroad, nor the excitement he had felt during the election, had produced in him a disrelish for his college duties. "With regard to my studies," he writes, "though I have, as usual, but a lame account to give, yet I am now, *post varios casus*, set down to them again in good earnest; and am so delightfully situated at All-Souls that the very air of the place breathes study. While I write I am enjoying the luxuries of a bright coal fire, a green desk, and a tea-kettle bubbling."

Intending soon to take orders, and justly entertaining an exalted opinion of ministerial responsibility, he conscientiously pursued that course of study and preparation which he thought indispensable, to qualify him rightly to discharge the im-

portant duties of the sacred office. Having acquired the habit of early rising, he devoted every morning to the study of the Greek Testament, with which he wished to become familiar. After this he applied to the mathematics, seeking relaxation, as he found it desirable, in finishing those drawings of which he had taken sketches during his journey, and occasionally translating, either for his own use or for the amusement of some friend, those pieces of German poetry which he picked up on the continent. Indeed he was a most severe student, never failing to make up in hard reading at night, the time which he was compelled occasionally to give to society during the evening.

As a proof of his genuine and unaffected piety at this period, we need only refer to the following remarks in a letter to his amiable and intimate friend, Mr. Thornton. "All your letters give me pleasure; but none so much as those in which you describe your own happiness. I trust that it will be now increasing daily, and that your affection will continue as lasting as I believe it to be pure and rational. I trust too, that amid your feelings of happiness, feelings of gratitude will always keep a place, united with a sense of your total dependence on the Hand which has given so largely to you, and which may, even now, in a moment, deprive you of all you value most. The season of great prosperity is very seldom favourable to serious impressions: it would be well for us, if it were possible, when we are most sensible of the value of a beloved object, to recollect the probability of that very blessing being taken away. The idea might give pain, but the more pain it inflicted the more reason we should have to examine and amend our hearts, lest we impose a necessity on Divine Mercy to take away from his thoughtless children the blessing they are perverting to their own destruction. You, my

friend, have often told me how uniformly happy your life has been; may it long continue so, and may your heart continue such as not to need any terrible visitation. To you I can write thus without your suspecting me of hypocrisy, or a fondness for giving lectures: thoughtless and thankless as I am myself, inattentive as my conduct is to my own welfare, I am not indifferent or careless about yours; and, indeed, we often reap advantage ourselves from talking or writing seriously to others.

"Nor will this perfect recollection of your dependence, this uniting always to the idea of your most beloved object, the idea of the Giver, at all produce that cold-blooded indifference about which Pascal writes: you will not love the creature less, but you will love the Creator more. Far from such unnatural enthusiasm, the more devotion we feel to God, the warmer, I should think, will be our affections to those with whom we are connected; we shall love them for God's sake as well as for their own. By this one sentiment our warmest feelings become hallowed; and even the blessings of this world may be a source of religious comfort. From the reflection that they are all His gifts, every enjoyment will receive a higher colouring; and the more happy we are, the more earnestly we shall long for an admission into that heaven where we shall see the hand that blesses us, and really experience what we now know but faintly,—how pleasant it is to be thankful. There have been moments, I am ashamed to say how seldom, when my heart has burnt within me with the conviction which I have just described. You, I trust, have often known it, and probably in a far higher degree."

In the summer of 1807, after mature deliberation and fervent prayer for Divine direction, Heber took orders, and was inducted by his brother to the valuable living at Hodnet, which had been reserved

for him from the time of his father's decease. The expectations of the parishioners respecting him had been raised to the highest pitch: having lived with them the greater part of his life, they had seen proofs of his amiable disposition, true piety, and extensive talents, which led them to anticipate no small pleasure and benefit from his future labours. His first sermon was most numerously attended; and such were the impressions it produced, that many individuals were in tears during the greater part of its delivery. The cordiality of his people could not be otherwise than gratifying to his feelings; and had his piety been less sincere, and his attainments less solid, it might have been in danger of making him vain. Instead of this, however, he confessed that what had at first elated and pleased him exceedingly, became afterwards the occasion of some very serious and melancholy reflections, lest the high expectations they had formed of his future conduct should not be realized, and lest he should not return their affection as he ought, or preserve it unimpaired, by his exertions and diligence in discharging the duties of his sacred calling, for which he considered himself to have every motive of affection and emulation to animate him, without any possible excuse for failure.

Shortly after Heber had taken orders, he returned to Oxford for a time, to take up his degree of Master of Arts. This being done, and having passed his examinations with the highest credit to himself, he finally quitted the University in 1807-8, and returned to the scene of his ministerial labours, devoting, with much zeal, all his energies to a conscientious discharge of its duties. His conduct as a collegian was such as could not fail to endear him to all who had the privilege to enjoy his company. There was in it such a happy mixture of simplicity, openness, and affability, associated with such benig-

nity, such unaffected piety, and such extensive information on almost all subjects, which he was accustomed to pour forth from the rich sources of his retentive memory, when opportunities offered, without the least admixture of ostentation, for the gratification and instruction of his associates, that his company was much relished and highly prized by all who valued edifying conversation. He communicated his thoughts invariably in language the most inartificial and elegant, selecting such epithets, and employing such imagery as were sure to have the happiest effect. Unhappily, however, he had acquired in early life, and could never afterwards entirely divest himself of it, the habit of not looking at the individuals whom he was addressing; this rendered his conversation, on some occasions especially, less interesting than it would otherwise have been.

No one possessed the talent of imitation in a more eminent degree than Heber: with the greatest facility he could write in almost any style, so happily as to make it exceedingly difficult to detect the deception. For his own occasional amusement, and for the gratification of some of his friends who were in the secret, he wrote for a magazine published at that time, some *jeux d'esprits*, in which he corresponded with himself, with no inconsiderable gravity, taking care to make the statement and the reply correspondingly jejune and ridiculous. Nor were these powers of imitation confined to his own language; with equal facility he could exert them in Latin or in Greek at pleasure. In this way he occasionally brought out some powerful productions, which though written hastily, and often in situations of much interruption, were honourable proofs of his scholastic attainments.

Heber now settled himself in his rectory at Hodnet, and applied to the discharge of his duties with indefatigable diligence, making the great subjects of

divinity his principal study, and doing all in his power to promote the best interests of his parishioners. Eminently as he was afterwards distinguished, it will not, perhaps, be too much to say, that at no period of his life did his character appear in greater beauty, than during his first years at Hodnet. He had talent enough to have made him arrogant, learning enough to have made him indolent, influence enough to have made him selfish, and received attention enough to have made him vain; but from all these snares, and many others to which his situation exposed him, he was, through the divine blessing, by means of his extensive self-acquaintance and deep piety, mercifully preserved. Of selfishness he seems to have been almost entirely divested, so little did he consult his own interests, or seek to gratify his own convenience, that what in others seemed to require much painful self-denial, cost him nothing. In him the poor found a friend and a counsellor, who was not only accessible at all times, but who made it his study to discover their wants, and then to give them all the relief in his power. He visited those who were in affliction, gave advice to such as were in difficulties, comforted those who were in distress, and kneeling by the bed-side of the sick and dying, often at the hazard of his own health, he prayed earnestly with and for them, seeking by every possible expedient to prepare them for the great events of eternity. So far did he go in this respect, that on one occasion he was brought to the brink of the grave, by his anxiety conscientiously to discharge this most difficult but important part of ministerial duty.

CHAPTER III.

Heber's Marriage—Ministerial zeal—Anxiety to avoid giving offence—Attention to the poor—Establishes a free-school—Pleasing instance of its usefulness—Becomes a contributor to the Quarterly Review—Commences writing his Hymns for public worship—Suspension of his labours, occasioned by a cutaneous attack—Repairs to Harrowgate—Recovery and return to Hodnet—Anxiety about his usefulness—Visit to Tunbridge Wells—Sermon for the Bible Society.

Shortly after Mr. Heber's settlement at Hodnet, he formed an intimacy with Amelia, the youngest daughter of the late Dr. Shipley, dean of St. Asaph, whom he married in April, 1809. The depth of his piety at this time, and the high value he set upon the holy Scriptures will be seen by the fact, that the first present he made to this lady was a Bible, handsomely and elegantly bound. The marriage ceremony being over, he repaired with his beloved partner to Llanbedr, near Ruthin, in Wales, where they spent a short time, occasionally making excursions into the adjacent country, to the no small gratification of Heber, who was exceedingly delighted with the scenery, regarding it equal to almost any he had seen in his travels.

On his return to Hodnet he applied with renewed diligence to the discharge of his ministerial duties. Impressed with a deep sense of his responsibility, in

having the care of so many souls entrusted to him, he determined to lay himself out in every way for their benefit. Though he had not the assistance of a curate, he resolved to extend through the year an afternoon sermon, which had only been kept up during the summer. To carry this into effect with as little loss of time as possible, he withdrew himself from the company of all such as were vain and worldly-minded, as far at least as he could do so without giving that offence to some which must have impeded his usefulness; which, therefore, he wisely deemed it expedient to avoid, if he could by any means do it conscientiously. This was far from being an easy matter to accomplish, for so much was his company sought after, that it required no little self-denial to refuse a compliance with such invitations as he was accustomed frequently to receive: he had, however, made up his mind on the subject, and he complied only in such cases where he knew a refusal was likely to injure the cause he had most at heart. In all cases, too, where he felt himself called upon to signify his non-compliance with the invitations of those individuals who had kindly solicited the favour of his company, he took especial care to decline their kind marks of attention in terms the most conciliating and respectful; and so judiciously did he manage these delicate, and sometimes perplexing affairs, that there were few instances in which he failed to convince the parties whose invitations he declined, that he did so from motives the most pure and conscientious, being influenced solely by an ardent desire most efficiently to discharge his parochial duties.

To the poor that were entrusted to his care he was affectionately attentive; not waiting till their cases came before him in the shape of an application, but seeking them out in their privacies,

and in all cases affording them some relief. Regarding himself as the steward of God, he distributed his property, though not without discrimination, yet with almost unsparing and imprudent liberality. He sought not, however, to obtain the divine favour by his liberality, or by any other works he could perform: love to the Redeemer was evidently the only motive by which he was prompted; and no one ever felt more powerfully the truth of the inspired declaration, "It is more blessed to give than to receive."

Heber's solicitude for the welfare of his parishioners was not, however, confined to instances of this kind; wisely considering the importance of education to the young, he instituted a school in the village, provided for it suitable instructors, and gave up to it, at regular intervals, as much of his time as he thought desirable. Among other instances of good resulting from these labours was the following interesting case:—An old man resided in the parish, who had been a notorious poacher nearly all his life, and who, through the combined influence of his irregular mode of life, drunken habits, and depraved associates, had settled down into an irreligious old age. He was a widower, had survived his children, shunned all society, and was rarely seen abroad. The sole inmate of his lonely cottage was a little grandchild, on whom were bound up all the sympathies of his rugged nature, and on whom he lavished the warmest caresses. It was considered an unaccountable departure from his usual line of conduct, when he permitted little Philip to attend the rector's school, and some one expressed to him surprise that such should be the case:—"Why not?" was the old man's reply. "Do you think I wish Philip to be as bad as myself? *I am black enough, God knows!*" The old man

was taken ill and confined to his room. It was winter: he was unable to divert his mind. His complaint was a painful one, and there was every probability that his illness might be of long continuance. A neighbour suggested that his little grandson should read to him. He listened at first languidly and carelessly; by-and-by, however, with some interest, till at length he became deeply concerned for his soul: convictions of guilt flashed upon his mind, and he expressed an earnest desire to see Mr. Heber. Immediately on its being made known to the rector, he paid him a visit. The old man lay upon his bed in a corner of the room, near a trellised window. His features were naturally hard and coarse, and the marked lines of his countenance were distinctly developed by the strong light which fell upon them. Aged and enfeebled as he was, he seemed fully alive to what was passing around him; "and I had," says the narrator of this anecdote, "leisure to mark the searching of his eye, while he gazed with the most intense anxiety on his spiritual comforter, and weighed every word that fell from his lips. The simple phraseology in which Heber clothed every idea, the facility with which he descended to the old man's comprehension, the earnestness with which he strove not to be misunderstood, and the manner in which, in spite of himself, his voice occasionally faltered, as he adverted delicately, but faithfully and most affectionately, to the fundamental points of our holy religion, struck me forcibly; while Philip stood on the other side of the bed, his hand locked in his grandfather's, his bright blue eye dimmed with tears, as he looked sadly and anxiously from one face to another, evidently aware that some misfortune awaited him, though unconscious to what extent. Not long afterwards the old man died, in a state of mind so calm, so subdued,

so penitent and resigned, that 'I feel myself cheered in my labours,' said Heber, 'whenever I reflect upon it.'" Heber officiated at the funeral; and, says our narrator, "I shall never forget, I never wish to forget; if I were cast to-morrow on a desert island, it is one of the few things I should wish to remember of the world I had left behind me, the air, the manner, the look, the expression of hope and holy joy, and steadfast confidence, which lit up Heber's countenance, as he pronounced the passage in our excellent ritual, 'O Father, raise us from the death of sin into the life of righteousness, that when we shall depart this life we may rest in thee, *as our hope is* this our brother doth.'"

About this time Heber published his poem, entitled "Europe," the first line of which had been suggested to him in the summer of 1806, during a sleepless night, occasioned by hearing the beating of drums, and the bustle of troops, marching through the town of Dresden, where he then happened to be. In this year, too, he received a pressing invitation to contribute occasionally to the Quarterly Review, which was then about commencing its highly important labours. He declined the invitation for the present; stating, however, that he should probably, at a future period, sometimes send an article for insertion. Accordingly we find, that before the close of the year, he produced a masterly review of "Porter's Travelling Sketches in Russia and Sweden, during the years 1805, 6, 7, 8," which was inserted in that most talented publication, to which subsequently, as far as his more important parochial duties would give him time, he became a frequent contributor.

In 1810, Dr. Clark's Travels in Russia appeared, illustrated with many valuable notes from Heber's manuscript tour through that country. These, indeed, formed not the least interesting part of that

work, and were particularly pointed out by both the Edinburgh and Quarterly Reviews, as being highly important and interesting. During the whole of this year Mr. Heber continued most diligently employed, either in the discharge of his ministerial duties, or in the pursuit of his literary engagements. Besides writing a long review of "Thornton's Present State of Turkey," for the Quarterly, and getting up an Infirmary Sermon, which he had to preach that year, he had two sermons weekly to compose, on which he bestowed considerable pains, taking care that they should contain such statements of the Gospel as might strike the minds of his parishioners, and such as they could not misunderstand.

Nor was he idle in other respects; for he says of himself, "I read Plato; and am, though slowly, making progress in a poem, which, if it does not miscarry, will be longer than any of the preceding ones: it is, however, but too probable, that when my summer rambles and hedge-row walks are stopped by sleet and mire, I shall, as has been generally the case, find my Pegasus in a slough of despond."

After all, though his labours occupied him from morning to night, and though the manner in which he discharged his clerical duties left him less time for literary pursuits than he wished, yet so grateful and happy was he, in the station in which Providence had placed him, that he could say, writing to a friend, "I have so much of the *patriotisme du couvent* about me, that for its sake I could well rejoice to see you in orders; yet I rather feel inclined to encourage you to persevere in your present course. When a man is once embarked in a pursuit, nothing but a motive the most powerful should induce him to change it. I am indeed a prosperous man, who has unremitted causes of gratitude, and whose principal apprehension ought to be, that he has a greater

share of earthly happiness than he knows how to manage. That you may have as much as is good for your eternal interest, and that my gratitude may increase daily, for the great share of quiet and prosperity with which I am blessed, is my earnest prayer, and I think I may add, my hope."

The following year, 1811, we find Heber busily engaged in a literary performance not a little perplexing; producing an article for the Quarterly, purporting to be a review of the obscure translations of Pindar, which had appeared a year before; but designed by himself to introduce one of his own attempts, which was accordingly subjoined to the article. This was inserted in the Quarterly for 1811, and Heber's translations were afterwards published with his other poems. During this year Heber succeeded in establishing a school at Hodnet, on the Lancasterian plan. At the same time, too, he made several vigorous efforts to reform the psalmody in his parish; but he had the mortification to find that they were almost entirely ineffectual. He had long been dissatisfied with the slovenly manner in which this important part of public worship was, in too many cases, performed; nor had he been much less displeased with some epithets in the Psalms usually sung, in which he thought the Divine Being was addressed in terms of too great familiarity. Hence, from the time of his settlement at Hodnet, he had employed the few intervals of leisure, which his numerous and more pressing engagements left him, in composing some Hymns adapted for public worship. The first specimens of these excellent compositions appeared in the Christian Observer for 1811, with the following modest and most unassuming prefatory remarks.

"The following Hymns are part of an intended series appropriate to the Sundays and principal

holidays of the year, connected in some degree with their particular Collects and Gospels, and designed to be sung between the Nicene Creed and the sermon. The effect of an arrangement of this kind, though only partially adopted, is very striking in the Romish liturgy; and its place should seem to be imperfectly supplied by a few verses of the Psalms, entirely unconnected with the peculiar devotions of the day, and selected at the discretion of a clerk or organist. On the merits of the present imperfect essays the author is unaffectedly diffident; and as his labours are intended for the use of his own congregation, he will be thankful for any suggestion which may advance or correct them. In one respect, at least, he hopes the following poems will not be found reprehensible; no fulsome or indecorous language has been knowingly adopted; no erotic addresses to Him whom no unclean lips can approach; no allegory, ill understood and worse applied. It is not enough, in his opinion, to object to such expressions, that they are fanatical, they are positively profane. When our Saviour was on earth, and in great humility conversant with mankind; when he sat at the table, and washed the feet, and healed the diseases of his creatures, yet did not his disciples give him any more familiar name than *Master, or Lord;* and now that he is seated at the right hand of his Father's majesty, shall we address him with ditties of embraces and passion, or in language which it would be disgraceful in an earthly sovereign to endure? Such expressions, it is said, are taken from Scripture; but even if the original application, which is often doubtful, were clearly and unequivocally ascertained, yet though the collective Christian church may be very properly personified as the spouse of Christ, an application of such language to Christian believers is as dangerous as it is absurd and unauthorized. Nor is it going too far to assert, that the brutalities

of a common swearer can hardly bring religion into more sure contempt, or more scandalously profane the name which is above every name in heaven and earth, than certain epithets applied to Christ, in some of our popular collections of religious poetry."

Except these Hymns, which he continued to compose till he had a sufficient number, with some that he had selected from other writers, to form a small volume, which he subsequently intended to publish, he had now, in a great measure, laid aside the muse. Poetry, much as he admired it, and certain as must have been his success in it, had he devoted to the muse all his energies, was not the object of his pursuit; he had more important duties to discharge, which no prospects of literary fame, flattering as they might be, could induce him to neglect. But at the request of a friend, or at some moment of leisure, he would sometimes seize the harp, and give striking proofs that neither had his hand forgot its cunning, nor his imagination lost its power. He could never listen to Scotch or Welsh music, of which he was passionately fond, without feeling an almost irresistible impulse to compose poems in English, suited to these airs; and when he did undertake it, he was sure to succeed admirably, having, if not a very musical, yet an uncommonly accurate ear.

In compliance with the requests of his friends, Heber rather reluctantly consented, about this time, to publish in a small volume, the greater part of such unpublished poems as he had by him, with his "Palestine," which Dr. Crotch, by setting it to music, had contributed to immortalize. This volume soon became popular; though the poem on the "Passage of the Red Sea" excepted, it contained none that was equal as a whole, to "Palestine." After committing this to the press, his engagements of every kind were for some time

suspended, by the return of a cutaneous disorder, originally brought on by exposure to the night air, in an open carriage, during his journey through the Crimea; which no remedies had ever been able entirely to eradicate, and which compelled him now to resort to warm sea-bathing, and a long course of mercurial medicines. This affliction, which was of a most trying and irritating nature, Heber bore with Christian patience, never permitting himself, even at its greatest severity, to utter a single murmur; but calmly acquiescing in the will of God, regretting most of all, that it compelled him to be absent from his flock, to whom he was most warmly and affectionately attached.

He repaired with Mrs. Heber to Harrowgate, in June, 1812, where he stopped some weeks, but derived little or no benefit from the waters. While there, he visited most of the places in the neighbourhood, Fountain's Abbey, Newby, and Castle-Howard; but saw nothing which to him appeared worth particular notice, the surrounding country being exceedingly dreary and barren, except Bolton Priory, which, with its adjoining woods and waterfalls, he regarded as a beautiful spot. He returned to Hodnet in July, though his disorder was far from being sufficiently abated to permit him to resume his parochial duties. The rectory at Hodnet being now under repair, he removed to Moreton parsonage, a short distance only from the rectory, which became his abode for the two following years. During this summer he sustained a heavy domestic bereavement, by the death of Lieutenant R. J. Shipley, the youngest brother of his amiable wife, who fell a victim to the yellow fever, then very prevalent in the West Indies. Heber's acquaintance with the deceased, though short, disposed him to form a high opinion of his character, and to take a lively interest in his welfare. "Not only," says he, "were his ta-

lents, temper, and manners, every thing that was most promising and pleasing, but there was a guilelessness about his character, joined with a steadiness of principle, and a freedom, apparently at least, from most of the common vices of a young man, such as I have very seldom met with. These latter traits, however, though they make the loss more heavy, afford the best comfort under it."

Heber now suffered a more severe attack of his irritating disorder than he had before endured; which was the more painful as it seized the right side and arm, thus rendering writing an operation of considerable difficulty. To obtain permanent relief, he was compelled to submit to a regular course of alterative medicines, and to try the effect of a few weeks' warm sea-bathing. Happily these means proved successful, and he returned from High Lake in October, where he had been four weeks, perfectly recovered from his disorder, though considerably weakened by the powerful medicines he had been compelled to take. Adverting to his case, he writes: "Whether my present freedom from my tormenting complaint will continue, I know not; but I owe very great gratitude indeed to God, for this relief, and for the continuance of my general health under a weakening course of medicines. This year has been to me a year of wandering and non-residence; but I may safely say, that neither the one nor the other has been from choice, nor prolonged a single day beyond the necessity imposed by my ill health."

During this year, some rather severe animadversions were published in a periodical, intended to disprove the assertions made in an article that had recently appeared in the Quarterly Review, in which the validity of lay-baptism, that is of baptism performed by individuals not episcopally ordained, had been strongly contended for; to which Heber wrote a

reply, maintaining that the validity of the ordinance depends more on the manner of its performance, than on the character or office of the individual by whom it is administered. Owing to some circumstance, for which it is not easy to account, (unless we attribute it to indisposition,) this ably written paper was not forwarded to the periodical, and did not consequently make its appearance at the time; which was the more a subject of regret, as it contained a lucid statement of the subject, and a masterly defence of the liberal side taken by the reviewer, with an unanswerable refutation of the fallacious arguments employed by his opponent; proving the practice of the church, except in a very few cases, to have been in exact conformity with the reviewer's sentiments,—that baptism, whether administered by an individual who had or had not been episcopally ordained, was, if administered in the manner originally instituted, equally valid.

Heber now pursued his literary and other engagements with increasing ardour. In addition to his regular weekly labours, he furnished several elaborate reviews for the Quarterly; besides undertaking a work about this time that required the greatest skill and research; a "Critical and Historical Dictionary of the Bible," to which he devoted a great part of his time. His object in this work was to supply, on an enlarged scale, the defects of Calmet. "I work hard at it," said he, "every day; and even if I should not live to finish it, these researches make me more and more familiar with those books which it should be the business of my life to study." It is matter of the deepest regret that the apprehensions he entertained on this subject were realized; for though he persevered in the work with increasing pleasure, to the close of his life, as far as opportunities would permit him, it was never completed. That it proved greatly beneficial to his own mind, there cannot be a doubt; nor can we doubt but that,

had he lived to finish it, it would have been a production of uncommon excellence, if it had not superseded the necessity of any similar work.

Heber had, for some time, occasionally employed himself in translating Klopstock's Messiah, in which it is rather to be regretted that he did not persevere, it being so well suited to his powers, but which he felt himself compelled entirely to relinquish; deeming it highly improper to attribute to so awful a Being as the second person in the Trinity, words and actions purely of human invention, which he found it impossible to avoid, and at the same time to do justice to the poet.

The following incident, as it throws some light on Heber's character at this period, deserves to be recorded. Mr. Thornton, father of the individual who accompanied Heber on his continental tour, announced it to be his intention to give what he termed a Russian dinner, on a subsequent appointed day. The son, wishing to gratify his father, by the production of sômething a little extraordinary on the occasion, wrote to Heber, requesting he would kindly furnish him with a song suited to the purpose. Such was the intimacy subsisting between these individuals, that he determined immediately to comply with the request, but, unfortunately, Mr. Thornton's letter was, by some means, mislaid, and did not come to light till it was too late for Heber to perform his promise. This piece of apparent negligence caused him much vexation, as he was, on his own account, ambitious of executing his promise to the best of his ability, and as he had reason to apprehend his noncompliance with his friend's request might excite his serious displeasure. "How often," says he, on the occasion, "have I resolved to be more careful and circumspect in my dealings in future, and how often have I broken my resolution! Seriously, I often fear, when I am in

low spirits, which is the case at this moment, that for want of steadiness, whatever I begin will never come to any good. My friends tell me, that with method and a little resolution, I may arrange all that I have to do, so as that one pursuit shall not interfere with another. I wish I knew how, or that knowing how I had firmness to follow it."

As is the case, more or less, with almost all individuals of vigilant and energetic minds, Heber was now occasionally harassed by some vain imaginings, that he was not thrown precisely into that situation of life for which he was best qualified. His literary habits caused him sometimes reluctantly to quit his books for the care of his parish; being tempted to conclude, that as his studies were mostly scriptural, he was not, by pursuing them, really neglecting his duty. The strong sense, however, which he always had of the paramount importance of his ministerial responsibilities, never permitted him to yield to this enticement: he saw, that while other pursuits might be looked upon as amusements, these were properly his calling, and had consequently the first claim upon his attention. Experience too, taught him, that had he not been exposed to temptations peculiar to his scholastic attainments, he would have been in danger of other, and perhaps more severe inducements to neglect his duty.

The good that he did in his parish, though it was in many respects considerable, and indeed fully equal to what might have been expected, was far from being satisfactory to his sanguine mind. It was not enough for him that he had obtained the esteem and confidence of all his parishioners; he wanted to see the beneficial effects of his labours among them, in their general conduct. "I write sermons," he says, "and have moderately good congregations; but not better than I had on first commencing my career. The schools, &c. which

I projected, are all comparatively at a stand-still; and I am disposed to think, that a man cannot attend to two pursuits at once; and that it will be, at length, necessary to burn my books, like the early converts to Christianity; and since Providence has called me to a station which so many men regard with envy, to give my undivided attention to the duties which it requires. Possibly, for I will own that I am in a gloomy humour, I exaggerate circumstances; but a day seldom passes without my being more or less affected by them. On the whole, perhaps, such repinings at the imperfect manner which our duties are performed, are necessary parts of our discipline, and such as we can never hope to get rid of."

At Midsummer, 1813, for the benefit of Mrs. Heber's health, which was then in a precarious state, and partly for his own relaxation, Mr. Heber spent a few weeks at Tunbridge Wells. While there he had the offer of a prebendary of Durham, in exchange for his living at Hodnet; which, on some accounts, he felt almost inclined to accept, but ultimately declined, apprehending that it would not meet with the concurrence of his friends, nor be consistent with the strong regard he felt for their highest interests.

The amusements of this fashionable watering-place could not divert Heber's mind from the claims which his flock had on his attention; hence he writes, "There are, indeed, many imperious calls to hurry back, as soon as I am at liberty, into Shropshire. I have, it is true, still some time to spare out of the three months of absence which the law allows me from my living; and as my wife's health is concerned, might doubtless plead it as an excuse; but I cannot help feeling that conscience, as well as law, is to be attended to; and even so far as ambition is concerned, and the pursuit of my regular studies, I find that I have been already too long from home."

He returned to Hodnet the first week in August, with Mrs. Heber's health much improved, and his own strength considerably recruited. Whatever of discontent he might have felt before his excursion, now that he found himself restored to his usual scene of duties and interests, it was entirely removed. This temporary absence from his people, and cessation from his labours, operating as a stimulus on his spirits, had produced the happiest results; inducing the persuasion that he was listened to, on the following Sabbath, with much more attention than formerly; and throwing a sort of charm over those objects which, from mere formality, had been overlooked, investing them with all their original interest and importance.

About this time he received an invitation to preach a sermon at Shrewsbury, for the benefit of the Bible Society, with which he cheerfully complied; and on Sunday, 5th of September, he delivered that excellent discourse, on Rev. xiv. 6, which has since been published in the volume of his sermons preached in England. In this masterly sermon, all the principal arguments against the society are candidly met, and ably refuted; and the necessity and importance of united exertions, on the part of Christians of all denominations, to circulate the holy Scriptures, is strikingly insisted upon. "To those individuals, who with so loud an alarm vociferate that the church is falling into the hands of schismatics," he remarks, "I would answer with the Theban, Pelopidas, on a very different occasion, 'And why not they into ours?' Why, if any prepossessions are removed by such a union as that of the Bible Society, should not those of the dissenting members be expected to give way? Is our religion so impure, our worship so superstitious, our preaching so unlearned, or so unchristian, that we may fear a comparison with any church in the world? Is it not rather to be hoped,

that those who, from honest though mistaken motives, have been estranged from our communion, when that distance is overpast which now gives room for misapprehension or calumny; when they behold us in our natural features, and hear us in our natural tones of peace and charity; when they find our prelates and pastors, our laymen and divines engaged in the same good cause as themselves, courting them to union, and ready to unite with them, so far as we can unite without partaking of their schism; is it not to be hoped, that instead of perverting us, they may themselves be changed, that they may be led to reflect on the apparent needlessness of their separation, and return to those arms which are with brotherly love extended to receive them? But, alas, my friends, in days like these, of unexampled licentiousness and danger, when not the private interests of particular churches, but the universal faith of Christianity is assailed; while irreligion and immorality hold the larger and unenlightened portion of the world in chains; while among the half-thinking and the half-learned, infidelity has so widely scattered her venom; while the exploded dreams of ancient atheism are revived by men in high stations; and while editors of low blasphemy are applauded by the rabble in their place of punishment,—these are no times when the mutual transgressions of brethren are to be remembered, or when the defenders of the faith are to quarrel among themselves as to the nature of their commission, or the fashion of their aims! If we cannot *worship* together, let us at least do good in company; and if the inferences which we draw from the Word of God, on certain points, unfortunately vary, let us the more anxiously unite to dispense that pure word itself, which, by the confession of all sides, is able to make men wise unto salvation."

Heber's engagements became now increasingly

numerous. Gifford, the editor of the Quarterly Review, urged him to complete an article on the Cossacks, which appeared then to be much wanted, and which he had engaged to furnish, but which more important matters compelled him to neglect. The valuable remarks Heber was known to have made on this singular people, in his tour through their country, fully justified this sagacious and penetrating editor, in looking for this article with some impatience. The two sermons he had every week to compose, to which he conscientiously paid considerable attention, necessarily took up much of his time. His correspondents gradually became more numerous; and besides this, he was occasionally requested to give his advice to some less-gifted literary adventurer, which he never failed to do with great readiness, tenderness, and fidelity. This was not all; his friends would sometimes send him the manuscripts they had prepared for the press, that they might take the benefit of his remarks, which they were sure would be candid and judicious. This incessant occupation, when it did not press upon him too heavily, was not, on the whole, disagreeable to his feelings. To one of his correspondents he remarks, "A merely theoretic life must inevitably grow tiresome, in the long-run; and though there may be fatigue, and will be disappointment, wherever there is ambition; yet its enjoyments are, I apprehend, keener than its regrets. Nor is this all; an active and busy man is not only happier, but better than an idle one."

One of the manuscripts submitted to Heber's notice, was Wilkin's History of the Siege of Jerusalem. The intrinsic merits of that work entitled it, in Heber's opinion, to the most respectful attention; and he accordingly read it over with rather a critical eye, not omitting to point out any faults, in

the style or statements, that he observed. The author had represented the motives of Titus, in destroying Jerusalem, as virtuous; imagining, that because he was doing that which God had predicted should be accomplished, he was acting under the Divine *appointment*, and that all he did was meritorious. A sentiment against which Heber entered his protest; judiciously observing, that "the King of Assyria had a similar commission; yet did the prophets exult in his fall, declaiming against his proud looks, and raising up hell to meet him. God, in fact, often makes use of the wicked to work his gracious purposes, blindly and in their own despite; and all those tyrants of the earth, from Tiglath Peleser to Buonaparte, have been first used as God's staff to chastise the nations, and then the staff has been thrown away."

In February, 1814, a circumstance happened which occasioned Heber considerable uneasiness. About the time of his removal to Moreton, a Roman Catholic had married the daughter of one of his most respectable parishioners, and had come to reside in the parish. This lady, after her marriage, continued regularly to attend under Mr. Heber's ministry; and he had often felt a strong desire to converse with her husband, that, if possible, he might convert him from his dangerous notions. Perceiving no chance of obtaining the object of his desire, and hearing that in the lady's apartment, during her confinement, some superstitious ceremonies had been observed, and that the gentleman had caused his child to be baptized by a Roman Catholic clergyman, he thought it advisable, as the only means he had in his power, of bringing before this individual the simple statements of the Gospel, and thus endeavouring to expose the pernicious errors of the Romish Church, to write him a kind and respectful letter; which he accord-

ingly did, as well for the benefit of the individual addressed, as to satisfy himself that he had done all in his power in the case.

In this letter, after a suitable apology, he assured the gentleman, that he felt the same regard for him that he did for his other parishioners, entreating him not to take unkindly the observations he had to offer; but to examine them with an attentive and impartial mind, as questions belonging to his eternal peace, and to his acceptance with God through Jesus Christ. Adverting then to the great importance of making the Scriptures the only rule of faith in all religious controversies, he insists upon their being constantly and candidly studied; and proves briefly, but unanswerably, that many of the principles and practices of the Romish church are highly dangerous, and wholly indefensible. At the close of this truly apostolic letter, he remarks: "In what I have now written I can have no desire to deceive you, nor can I have any worldly interests in your conversion. I do not wish to take you by surprise. Read this letter often; turn to those places of Scripture which I have mentioned, and compare my words with the word of God. Show them, if you think fit, to your spiritual adviser; listen to what answers he can offer, and again compare those answers with the Bible. The more you think upon religious subjects, the more you read God's word, the more you pray for his grace to enlighten your understanding and soften your heart, the wiser man and the better Christian you will undoubtedly become; and the nearer, unless I am much mistaken, to that which I hope one day to see you, a Protestant of the pure Church of England." It is to be regretted that this letter, though it is said to have made a strong impression on the gentleman's mind at first, failed to accomplish its intended object, as he still continues a Catholic.

A masterly and most elaborate review of Madame

de Staël's *De l'Allemagne*, from Heber's pen, now appeared in the Quarterly; of which that distinguished lady herself afterwards spoke in terms of the highest approbation; declaring it to be by far the best that had appeared, and, indeed, the only one which she thought really deserving notice. So desirous was she to know who was the writer, that in a note to the publisher, she particularly requested he would favour her with his name, stating, that it was not so much the amiable spirit evinced by the writer towards herself, with which, of course, she could not feel otherwise than pleased, as the correctness of his remarks upon the work, the profound knowledge of the subject which he displayed, and the tone of firm and elevated piety which ran through the article, that made her deeply regret not having had the benefit of his advice, before the appearance of her work.

The article on the Cossacks, intended originally for insertion in the Quarterly, the composition of which had cost Heber much labour and time, had now become much too extensive for insertion in any periodical. In fact, it was a history of that singular race, under which title Heber now thought of publishing it as a separate volume, but unfortunately, either through the negligence of some friends, to whose notice he submitted the manuscript, or through the multiplicity of his own pressing engagements, its publication was delayed till the time had passed when it would have been particularly interesting, and it did not appear till after his demise, when it was published as an appendix to the first volume of his Life, by his widow.

CHAPTER IV.

Heber's pastoral visits—Love of devotion—Bampton lecture—Severe attack of erysipelas—Death of his youngest brother—Anxiety to provide suitable publications for the young—Becomes a prebendary of St. Asaph—Birth of his first child—Its illness and death—Sermons before the University—Multiplicity of his engagements—Becomes a candidate for the preachership of Lincoln's Inn—Sermon at the Bishop of Chester's ordination—Writes his celebrated Missionary Hymn.

We have already stated that Heber had removed from Hodnet, to Moreton cottage, that the rectory might undergo a thorough repair; but when it came to be examined, instead of repairing it, it had been thought desirable to erect a new one on the same spot. This was completed early in the spring of 1814, and Heber entered it shortly after.

He was now in better health than he had been since his marriage; and though still subject to occasional inflammatory attacks, yet, owing to his temperate habits, they were much less frequent than formerly, and were seldom so severe as to interrupt any of his engagements, which were continually increasing, and which, at length, wrung from him the following remarks: "I have so many employments gradually accumulating about me, that, like the ass between the

two bundles of hay. I have not known which to begin upon; or still more like Barretti's sluttish cook-maid, who, on being told that she had the house to clean, the fire to make, the clothes to wash, and a large dinner to dress, ran crying up-stairs, and went to bed in despair. I have been often tempted to shut my eyes on all my engagements and pursuits together."

This was only the momentary ebullition of feeling: very different, indeed, was the influence which Heber's engagements had on his mind: for in proportion as his engagements became more numerous, so he became more indefatigable. Aware of the importance of morning studies, he rose early, and employed regularly, at that period of the day, from seven to eight hours in his study. Keen as was his relish for the pleasures of literature, and they were so to a degree never excelled, yet were they not in any instance permitted to suspend his engagements of a more sacred character, or to become the means of inducing him carelessly to discharge his pastoral duties. When summoned to the cottager's sick or dying bed, which was not unfrequently the case, he instantly and unreluctantly quitted his studies, were they ever so important. On such occasions, his great anxiety was to make the individual perceive, if possible, the situation in which man stands in relation to his God, and the abundant provision which He had made to restore him to his favour; and when his efforts failed to awaken the hardened conscience, it occasioned him the deepest grief.

His chief care, in all difficult cases, was to guard against despair on the one hand, and presumption on the other. Into the wounded and penitent spirits he gladly poured the oil of joy, urging the trembling but weak believer, to place unlimited confidence in

God; setting before him, for his encouragement, a rich variety of those promises suited to his circumstances, which abound in the Scriptures. Where the case was really doubtful, though he was ever willing to hope the best, and though the keenness of his own sensibility made it any thing but pleasing for him to inflict pain, yet a consciousness of his great responsibility compelled him faithfully and solemnly to caution the individual against resting satisfied with any other hope of the divine favour, but that which was based on a cordial and lively faith in the Redeemer.

Heber's affectionate fidelity and readiness, on all occasions, either to give his parishioners advice, or to render them assistance, as they might happen to require it, had won him the affections, and secured him the confidence of his flock. He was always looked up to as a counsellor and a friend, and was listened to, in public and in private, with veneration and respect.

In these pastoral visits Heber's heart was often gladdened to witness, in the lowly cottage, the happy influence which religion, where it really exists, exerts over the mind; elevating it above the world, and inspiring it with a lively confidence in God, amidst circumstances not unfrequently of the deepest affliction and sorrow. Often would he return delighted from scenes like these, and relate to Mrs. Heber what proofs of the power of religion he had witnessed, and how much his own mind had been benefited by the discovery. On such occasions he would sometimes remark, "that the mere bodily fear of dying is not a feeling implanted in us by nature; and that the manner in which a poor and unlearned man, who has little to regret leaving, and who simply and humbly relies on the mercies of his Saviour, while he looks without fear to the moment of his dissolution, affords a useful lesson to the rich and the learned."

With a mind thus serious and devotional it will not be wondered at that he regarded the sabbath as the *Lord's day;* taking care himself strictly, though not superstitiously, to employ its hours in the service of God, and managing his household affairs so that all his domestics might attend public worship, at least once during the day. He was careful not to give his sanction to practices which, though not in themselves improper, were likely to become injurious, by wounding the feelings of others; of this we have the following instance. "Riding one Sunday morning to preach at Moreton, the horse cast a shoe: seeing the village blacksmith standing at his shop-door, and imagining that his horse would be injured by proceeding further, he requested him to replace it. While the man, however, was blowing up his fire, and preparing for the work, he recollected himself, and said, 'Never mind, John; on second thoughts, I think it will be better not to have it done to-day: I can walk my mare without her receiving any injury, and I do not like to disturb your day of rest.'" Heber probably imagined that some would say he was setting a bad example in the parish; or, at least, that the circumstance might perhaps offend the consciences of some of his flock.

In July, 1814, the late Rev. Rowland Hill paid a visit to his relatives at Hawkston-house, the seat of Sir Richard Hill, whose family, owing to the convenience of its situation, being only a short distance from their residence, regularly attended public worship, at Weston chapel-of-ease, to the rebuilding of which Sir Richard had been a munificient contributor. This chapel belonged to the Hodnet living, and the Rev. Mr. Pugh, Heber's curate, was then the officiating minister. This gentleman, on being applied to by Mr. Hill for the use of the chapel, for one Sabbath, consented to his having it; and Mr. Hill, accordingly, delivered two discourses at Weston

the following Sunday. A day or two afterwards it was publicly announced that he would preach at the dissenters' chapel in the neighbourhood. Immediately on this coming to the knowledge of Heber, there appeared to him so palpable an inconsistency in such conduct, that he thought it desirable, unwilling as he was to interfere with his curate's arrangements in these matters, to write him a respectful letter, requesting him not to allow Mr. Hill to officiate any more at Weston, though it had been announced that he was to deliver a sermon there on the ensuing Sunday. Knowing that this would place Mr. Pugh in very unpleasant circumstances, especially if he left him to convey this information to Mr. Hill, Heber, at the same time, apprized his curate, that, to take off all responsibility from him, he had himself written to Mr. Hill on the subject.

This unpleasant affair cost Heber the greatest uneasiness. He had always been on terms of intimacy with the Hill family, between whom and himself he had the most satisfactory proofs that there existed sentiments of mutual esteem and respect. It grieved him therefore exceedingly, to take that step which he was apprehensive would be attributed to motives very different to those by which he was actuated; but the light in which he viewed the affair, left him only one course to pursue, which he was determined to follow, whatever might be the result; endeavouring, at the same time, to proceed with the utmost caution and tenderness, that he might not inflict pain unnecessarily. The result far exceeded his most sanguine expectation: with such consummate prudence did he manage this delicate matter, and so imbued with respectful and Christian feelings, were the letters he wrote to the Rev. Rowland Hill, and to his brother, the Rev. Brian Hill, that this circumstance did not occasion the slightest interruption in the friendship subsisting between the families.

In this year, 1814, Heber was appointed to preach the Bampton Lectures for 1815, instituted under the will of the Rev. John Bampton, who was formerly canon of Salisbury, and who had bequeathed certain lands and estates, the rents of which were to be applied to the endowment of eight Divinity Lecture Sermons, annually, for ever; the preachers to be yearly chosen by the heads of colleges, and no others; thirty copies of the sermons were always to be printed within two months after they were preached; the expense of printing to be paid out of the rents of the estate, and the preacher not to be paid till they were printed. This appointment has always been considered one of the highest honours bestowed by the university on its clerical members. In Heber's case its value was greatly enhanced, being conferred at a much earlier age than it had been on any of his predecessors.

The subject he selected was, the Divinity, Personality, and Office of the Holy Spirit, one universally acknowledged as of the greatest importance; more suited perhaps than any other for the full development of his theological knowledge, and for the exhibition of those exalted devotional feelings which so completely pervaded his mind.

In these admirable Lectures the branch of theology discussed is, with some few exceptions, treated in a manner the most dexterous and skilful. The absurdity of the arguments adduced by its opponents is clearly evinced, and the doctrine being disentangled, as far as possible, of all those ingenious evasions and sophisms with which it had been encumbered, is made to appear in its own native simplicity and interest. Its great importance in the Christian system is clearly and strikingly demonstrated; and its moral influence is shown to be most happy and beneficial, operating on the minds of those who truly embrace the gospel with certain and singular effect. The

Arian, Sabellian, Pelagian, and Socinian systems are proved indefensible, not less because they are unfriendly to the interests of piety, than because they are at variance with the declarations of inspired truth.

In opposition to those who would reduce the operations of the Divine Spirit to a level with the shrewd guesses of heathen philosophers, thus making it, in fact, a mere nonentity, he strikingly and beautifully remarks, in his sixth Lecture, that "By its agency on the natural faculties of the soul, it supplies us with strength to subdue our rebellious nature; it strengthens our virtuous resolutions, by renewing in our mind those impressions which gave them birth; it elevates our courage and humbles our pride, by suggesting to our recollection at once our illustrious destiny and the weakness of our unassisted nature. It is this which gives life and vigour to every religious truth which we hear; this which imprints on our soul and recalls to our attention those sacred principles to which our reason has already assented. Distinct from conscience, but the vital spark by which our natural conscience is sanctified, it both enables it to choose the paths of life, and to persist in those paths when chosen; and though, like the free and viewless air, it is only by its effects that we discern it, it is the principle of our moral, as the air is of our natural health, the soul of our soul, and the schekinah of our bodily temple. It prepares our hearts for the word of life, and engrafts the word in our hearts thus opened; it preserves and refreshes in our memory those principles of action of which we have already perceived the force; it is the blessing of God and his pervading energy, which prospers to our salvation what we learn and what we have learned; but when we pass beyond these limits, we invade the regions of miracle and prophecy; and it is no less inaccurate to

suppose, that in the ordinary course of things, we receive a new idea from the grace of God, than it would be to maintain that our knowledge is derived from the lamp which lights our study. Like that lamp, it enables us to trace, in the oracles of salvation, the things which belong to our peace; like that lamp it helps to renew the decayed impression of our knowledge long since obtained; and without such heavenly aid, the unassisted soul would be unequal to the pursuit or perception of her eternal interests."

These admirable statements of this fundamental Christian doctrine, are followed, in some of the closing Lectures, by others that appear of an opposite tendency; but perhaps this discrepancy is less real than apparent; though it must be acknowledged that it is not without considerable difficulty they can be made to harmonize.

Heber inscribed the volume to Lord Grenville, chancellor of the university, who was highly gratified with its perusal; and who was pleased to remark, in a letter to Heber, respecting it, that he had treated the most important subject discussed, not in the ordinary and beaten paths, but had brought to bear upon it great ability and learning; and had opened views of it that to him appeared new; expressing, at the same time, an earnest desire, that the author's health might be continued, so that he might be able to persevere in those studies which, with his talents and piety, could not fail to render him an ornament to the university, and to the sacred profession to which his life was devoted.

On the composition of these Lectures Heber bestowed the greatest pains, revising, correcting, and altering them so frequently, that he was often found fagging hard to complete them the night before their delivery, and, in some cases, it was a very late hour before he had finished them to his satisfaction.

Theologians of the highest repute, however they may have objected to some of the statements, have ever regarded these discourses as among the most finished pieces of polemical and practical divinity. The learning, the talent, the rectitude of mind, and, above all, the amiable spirit displayed through the volume, will ever entitle it to the most respectful attention of the theological student; and it may be confidently affirmed, that no individual will ever arise from its perusal without feelings of sincere regard for its author, as a Christian and a scholar.

The publication of these Lectures involved Heber in a polemical controversy, which, though its continuance was short, was exceedingly grating to his feelings. In the British Critic for December, 1816, and the following number, Heber's Lectures were reviewed. Such were the misrepresentations of Heber's sentiments, and the unwarrantable charges brought against his orthodoxy, by the writer of this article, that he felt himself compelled, in his own vindication, to publish a reply. He accordingly, in a short time, brought out a pamphlet, which, without the least admixture of the acrimonious spirit of controversy, contained a complete refutation of the reviewer's assertions. Something in the shape of an answer to the former part of the pamphlet appeared; but no reply to the closing remarks was ever published.

Early in January, 1816, Heber suffered a severe attack of erysipelas, which occasioned considerable weakness in one of his eyes; but which happily was not of long continuance. Shortly afterwards, he sustained a heavy loss, by the failure of the Nantwich old bank, where he had long kept an account. In the spring of the same year, too, he was called to endure an affliction far more severe, and one that affected him much more deeply than either of the former. This was the loss of his youngest

brother, Thomas Cuthbert Heber, who, after a short illness, occasioned by the rupture of a vessel on the brain, died on the 27th of March. This was indeed a cutting stroke, and one that required the exercise of all his religion to support.

Between him and the deceased there had always existed a fraternal attachment of more than usual warmth. Scarcely had they been separated from each other from their infacy, the difference in their age being little: their education and profession was the same, and their affectionate regard for each other mutually strong. The loss Heber sustained by his brother's removal he thus plaintively records: "He formed so permanent an object in all my airy schemes of ambition and utility, and I miss him so continually in my walks and my study, that I can scarcely help feeling that there is only one being in the world whom I could have worse spared."

The sudden removal of this excellent young man, in the midst of his unobtrusive, but most useful exertions, in the best of all causes, produced impressions on Heber's mind of the most serious character: ever afterwards he became more habitually devotional, accustoming himself to consecrate every important event in his life, by the composition of a short prayer suited to the occasion; thus devoutly acknowledging God in all his ways, and humbly imploring his aid in all his engagements.

The impression made on Heber's mind was probably deeper, owing to the suddenness of his brother's removal; for though a fortnight elapsed from his first attack to his decease, yet such were the flattering appearances of the case, and so sanguine were the hopes entertained of his recovery, that his death was, finally, very sudden.

The following brief, but interesting sketch of his character is from Heber's pen: "To his brothers, his singular disinterestedness, his warmth of attach-

ment and devotion to their service and prospects, can never be replaced. He had himself experienced several vexations and disappointments, which, though of a hasty temper, he bore with calmness and almost indifference; but where the happiness of a friend was concerned, his whole heart was engaged; and there was no labour or inconvenience which he would not incur, almost without knowing that he made a sacrifice. I never knew so warm a heart which felt so little for itself; or one whose few faults were, apparently, in so fair a way of being corrected, when He, who in all things determines best, thought fit to remove him."

Heber was now required to revise his Lectures for a second edition, which he undertook with the greatest care, availing himself of all the criticisms that had been made upon it by the reviewers, or by his friends. Understanding that R. H. Inglis, Esq. (now Sir R. Inglis, Bart. M.P.) had taken great notice of the work, and had kindly troubled himself to make many marginal notes upon it, Heber wrote him a friendly letter, requesting he would oblige him with the use of these criticisms; assuring him, that though he would not promise implicit obedience to his suggestions, he would be sure to give them a most attentive consideration. This request was kindly complied with, and Heber candidly acknowledged himself to have derived considerable benefit from Mr. Inglis's judicious remarks.

In November of this year, 1816, Dr. Hudson, the principal of Brasen-Nose College, wrote Heber, informing him that, provided he had no objection, the Regius Professor, Dr. Van Mildart, had kindly offered to nominate him as one of the university preachers. Gratified with this tribute of respect, from the professor and his Oxford friends, he cheerfully consented to the nomination, in hopes that it would afford him a further opportunity of employ-

ing his talents, so as to distinguish himself and to benefit others.

About this time, Mr. Murray sent Heber a copy of Milman's beautiful poem on the Fall of Jerusalem, requesting he would forward a review of it for insertion in the Quarterly, at his earliest convenience. He had scarcely begun this when he received a parcel, containing six quarto volumes of manuscripts, being the travels of Sir John Kinnear Macdonald, upon the merits of which, for the sake of obliging a friend, he had kindly, not being aware of the task he was undertaking, consented to give an opinion. Severely as he felt this demand upon his time, he could not be induced to relinquish it; having made the promise, he determined to persevere, though, as he said, "the journey might be as protracted as that of the ten thousand Greeks through the same route."

In January, 1817, Sir R. Inglis presented Heber with a copy of Select Pieces in Prose and Verse, by the late John Bowdler, Esq., of whose amiable character and literary talents, Heber had always entertained a high opinion, and with whom, while living, he had been on slight terms of intimacy. In Heber's letter to his friend, acknowledging the receipt of the volumes, he remarks: "I expected much from all that I had heard of Mr. Bowdler during his life, and my expectations have not been disappointed by the volumes you have sent me. It is very unusual to find so much playfulness of fancy united to so many traces of severe application, or to find both these brought to bear at once on so many different branches of knowledge; and I own my respect is much increased by the consideration, that these best exertions and this undivided attention, were, in his case, nothing more than the relaxations of a mind daily pressed on by other cares, and fighting its way through the gloom of sickness,

and the hinderances of a most laborious profession. I have often, during his life, regretted that, though I knew so many of his friends, and was well acquainted with his character, I had very slight opportunities of being made known to him, and none of cultivating his acquaintance. That regret would be now much increased if I did not venture to look forward, not only to the continuance in another world of the friendships begun here, but to the obtaining and enjoying the society of many excellent persons, whom I have here chiefly or only known by the reputation which they have enjoyed, or the works which they have left behind them. I do not know that the recognition of happy spirits is actually revealed, though I think it is implied in many parts of Scripture. But I am sure that the probabilities of the case are all in favour of the supposition; nor can I conceive that, while the animal part of our nature is not to be destroyed, but raised and glorified, the best and purest parts of our natural affection, and those which seem most suited to heaven, are to expire to revive no more, or to become useless in a future state."

About this time, Heber's mind seems to have been much impressed with the evils arising from the want of suitable publications for the lower and middling classes of society, to counteract the baneful tendency of the loose and sceptical trash which he feared was so extensively diffused. The evil did not appear to him to be adequately met by the distribution of the religious tracts, circulated by the different societies then existing, though they had unquestionably been the means of doing much good. Their publications, however, not being looked into as an amusement, were seldom consulted by that numerous class whom it was his wish to benefit. He wished to see effected, what has since been undertaken with so much success, by different means, the diffusion of

historical, biographical, and scientific information, in such a form as would place these valuable sources of knowledge within the reach of almost all classes. The efforts now making, to accomplish this great object, had he been spared to witness them, would doubtless have afforded him the highest gratification.

Heber was now appointed by Dr. Luxmore, the late bishop of St. Asaph, to a stall in that cathedral. This compelled him to be frequently in Wales; and as he generally performed the journeys on horseback, that the time thus taken up might not be wholly unemployed, he would often beguile the loneliness of the way, by light, poetic compositions, descriptive of the scenes he beheld, or the difficulties through which he had sometimes to pass. These effusions of his muse were all of a most interesting character; and some of them have since been set to music by the Rev. W. H. Havergal, for the benefit of various charitable institutions. The following stanzas, from a hymn entitled "Happiness," are given as a specimen of these compositions.

"I asked if Vice could bliss bestow?
Vice boasted loud and well:
But, fading, from the pallid brow
The venom'd roses fell.

"I question'd Virtue,—Virtue sigh'd,
No boon could she dispense;
Nor Virtue was her name, she cried,
But humble Penitence!

"I question'd Death,—the grisly shade
Relax'd his brow severe;
And 'I am happiness,' he said,
'If Virtue guides thee here!'"

A few benevolent individuals, during this year, contemplated the establishment of institutions in different parts of the country, for the succour of such intelligent and virtuous females, as were too frequently reduced from affluence to indigence, in this commercial nation, owing to fluctuations in trade, over which they had no control, and from the

disastrous effects of which they had no means of procuring a shelter. At the head of these was lady Isabella King, who had determined to devote her fortune, her influence, and her life, to this generous purpose. Wishing to obtain for the institution the patronage of some distinguished literary character, this lady wrote Heber on the subject, who, to give it publicity, and to point out its importance in a quarter likely to be influential, consented to compose an article, to be inserted in the Quarterly Review. Owing, however, to his numerous engagements, though he devoted considerable attention to its composition, he had not been able to complete it before he received a polite letter from lady King, informing him that Mr. Southey had kindly undertaken to advocate the claims of the institution. "I will not dissemble," said Heber, in reply to this letter, "the pleasure which this circumstance has given me; because I am quite convinced, without any mock-modesty on my part, that he is precisely the writer in the world best qualified to do justice to the subject, and to recommend (both by his eloquence, and by his sense of the political importance of the object) the institution to the world. I will also confess, that, though I can assure you I have often, very often, attempted to embody my ideas into such a form as might be fit for a review, I have felt so much difficulty in the task, that I am not sorry to be released from it."

About this time, Dr. Chalmers published his Astronomical Discourses, with which Heber was greatly delighted; remarking to one of his correspondents, "Have you read Chalmer's Sermons? I can at present read little else; so much am I taken with the richness of the matter, in spite of one of the worst styles that ever matter was encumbered with, on this side of chaos. I heartily wish that somebody would translate him into French; his arguments would do

infinite good to the cause of Christianity on the continent; and his beauties are precisely of the kind which lose nothing by transfusion into another language, and which would be extremely popular abroad."

It had long been Heber's wish to sustain the parental character; and the birth of his first child, which took place in the summer of 1818, in Chester, where he had repaired for the benefit of Mrs. Heber's health, was a circumstance that afforded him high gratification. Little, perhaps, did he imagine, that this gift, bestowed upon him by God, which he so highly prized, would, in the short space of six months, for wise, but inscrutable reasons, be snatched away by the hand that bestowed it. For the first few weeks, there seemed every prospect that his infant daughter would grow up a healthy child; but before the end of two months it had so violent an illness as to leave, for some days, hardly the most remote hope of its life; and though it afterwards recovered, it was only for a short time, as it expired on Christmas-eve, 1818, at the seat of Eusebius Horton, Esq. of Cotton, in Staffordshire, where Mr. and Mrs. Heber were then staying on a visit.

This afflictive event proved a severe trial to both the bereaved parents. Heber's manly mind was much more deeply affected by it than he expected it would have been: for weeks after, he never mentioned the child's name, or heard it mentioned, without tears. So far, however, was he from being impatient or unsubmissive, that though a persuasion rested on his mind, that whatever other children he might be blessed with, he should never love any one like this, given him after so many years expectation, and which, in every respect, seemed likely to become even more than parents usually hope for; yet he could not be otherwise than grateful to God for its

bestowment; acknowledging, at the same time, that He who had conferred the gift, without being laid under any obligation so to do, had an undoubted right to take it away when he pleased, though it might be at the expense of much painful feeling. In all his private and family devotional exercises, for a considerable time afterwards, he never failed to advert to this bereavement, evidently discovering an earnest desire that the event should not pass unimproved.

The amiable and peaceful spirit of Heber now urged him to make an effort to effect a union between the Church Missionary Society, and the Society for Propagating the Gospel in Foreign Parts. He first submitted his plan to the committee of the Shrewsbury auxiliary Society, and found that so far from any repugnance to the measure being expressed, it seemed to meet with almost general approbation. Encouraged by this fair prospect of success, he addressed a distinguished prelate on the subject, in an admirable letter, containing a lucid statement of his views on the points, with many powerful arguments in its favour; giving, in the postscript, a brief detail of his plan. This well-intended effort, however, ended inauspiciously, for no further steps respecting it appear to have been taken. Indeed, it may be doubted, desirable as the junction would be on some accounts, whether it would give more efficiency to the Christian cause in heathen lands.

In November of this year Heber spent a week with his friends at Oxford. "The same place," he well remarks, "always presents a curious gerometer to people who have long since ceased to be resident." He found some of his contemporaries, who were young and sprightly when he saw them last, grown grave and bald; and others shot up into young men, who were then only children. In some

respects he thought the place was altered whimsically, though the whole outward show, as he observes, "proceeded with less visible alteration than the library of Goëthe's grandfather, described in his memoirs, where every thing was so old, and in such good order, that it seemed as if time had stood still, or as if the watch of society had been put back for a century." On the whole, he thought a decided improvement had taken place at the university. The lectures were more frequent, as well as more regular, and there was certainly less lounging than formerly.

During this year Heber preached those masterly sermons before the university, which have since been published. The first two, on the Presence of God's Angels, are unusually excellent; they are founded upon the prophet Elisha's reply to his servant, when surrounded by the Syrian host, 2 Kings, vi. 16. In the first he refutes the objections generally urged against the doctrine of a particular providence; remarking, respecting its connexion with prayer, "That the Christian is encouraged to look up, in every dispensation of mortality, to the immediate hand of a presiding and pervading Providence, is plain, not only from the example of Elisha, at Dothan, but from very many texts of universal application, in which this doctrine is expressed or implied. Implied it is, indeed, in every passage of Scripture, which inculcate the duty and efficacy of prayer, either for spiritual or still more for temporal blessings. For, as prayer would be vain and presumptuous, unless God may be thereby induced to grant what he would otherwise have withheld from us; so, as prayer is recommended and enjoined, we may be sure it is neither presumptuous nor vain; and that when we ask for daily bread, for peace, for deliverance from sickness, or from danger; for the welfare of our friends, of our nation, or of our governors; or for any other of those particular

blessings which we are encouraged, in Scripture, to seek from the bounty of the Most High, we ask for that, our obtaining of which depends on an act of his will, and which he is the more inclined to bestow on us in consequence of such petitions : nor is more required to show that the world is not a machine; but a kingdom, in which events do not blindly or necessarily succeed each other, but natural agents are governed by Him, who is himself reason and wisdom, whose eyes follow us, whose hand holds us, whose Spirit lives within us, and who regards, with a very different eye, and governs with a very different sceptre, the children of his love, and those whose ways are perverse before him."

On the subject of the actual personality of angelic beings, in opposition to those who contend, that when the sacred writers speak of them, nothing more is intended than mere illusion, and that they are only employing strong figurative, instead of literal phraseology, we find, in the next discourse, the following just remarks. " Of the texts which assert or imply the existence of angels, there are many which cannot, without the greatest violence to the propriety of language, be regarded as rhetorical figures. When Daniel expressed his conviction that God sent his angel to stop the lions' mouths, is it likely that he would have said this to a heathen sovereign, had he not believed in the reality of such a mission ? When the psalmist speaks of men, as made a little lower than the angels, could he mean that a real existence is at all inferior to a phantom ? or a rational being to the accidents of the material world, however figuratively described, or however providentially directed ? Is it of a band of shadows, a troop of rhetorical ornaments, that Christ is said to be made the head ? Or can accidents desire to look into the mysteries of the Gospel ? Are they nonentities to which, in the world to come, the righteous

are to be made equal? Or would Christ and his apostles, in describing the most solemn event in which the human race can be interested, have so luxuriated in superfluous imagery as to enumerate the angels among the agents concerned in the day of judgment, if the belief in the personal existence of angels be an error? Let us pause, in God's name, before we thus degrade the holy Scriptures into one interminable allegory; or, in the name of common sense, let us, at least, place the controversy on its proper footing; and if the doctrine in question be really absurd or impossible, let us abandon as an imposture, the religion which so authoritatively declares it."

In the sermon entitled "On the Existence and Influence of Evil Spirits," Ephesians, vi. 11, 12, he again adverts to the subject. "When St. Paul informs us, that we wrestle not with flesh and blood; but with principalities and powers, can this be any otherwise understood than as an assurance that such powers exist distinct from men, and that men are called to contend with them? When our Lord, in describing beforehand, the most awful transaction in which the human race can be parties, informs us that everlasting fire is prepared for the devil and his angels, would he have used such expressions if no such angels existed? When he commanded the unclean spirits, by that name, to depart from their mortal victims, can we conceive him to have been, in that case, addressing a nonentity, or that he would have lent the sanction of his word to a popular error, when he might have cured the maniac by a touch, or have said to the epileptic person, 'Be thou whole of thy plague?' What would have been our opinion of Zoroaster, or Mahommed, if they had, in like manner, administered to the fears of the vulgar, and taken credit to themselves for the defeat of imaginary enemies? Or, if we shrink from

such thoughts as applied to the celestial Author of our faith, what other conclusion can we arrive at, but that the doctrine which his solemn expressions countenanced is true? If, in the history of the supposed demoniac of Gadara, we apprehend no other person to be concerned but our Lord and his distressed patient; if it were no more than the distracted imagination of the sufferer which answered in the demon's name; and if it were the ravings of phrenzy only which desired that his tormentor might take shelter in the swine, can we suppose that our Lord, not content with simple acquiescence, not content with conforming his speech to the hallucination of the frantic man, would, by afflicting the herd with a like disease, have miraculously confirmed the delusion? Do our antagonists disbelieve this history? What manuscript, what authority, what ecclesiastical tradition can they plead for rejecting it from the place which it holds in three out of the four Evangelists? Is the restoration of Lazarus to life less wonderful in itself, or more credibly attested? Or what further reasons have we for believing that our Lord restored the leper to health, than that he cast out devils from the man who had the legion? I call upon you as Christians, to beware how you select, according to your unsupported fancy, or prejudice, those passages of the word of truth to which you will or will not give credit. Be our religion true or false, the New Testament is the only record of its facts and its doctrines. If the religion be false, that time is but lost which is spent in culling probabilities from a mass of error; but if true, woe, woe, woe to them that refuse the testimony of God and his prophets, however strange to mortal ears the subject of that testimony may appear!"

In the next discourse, on Exodus, ix. 16, entitled "God's dealings with Pharaoh," Heber discusses, dispassionately, without any of the bitterness and

rancour too frequently mixed up with the controversy, the difficult and frequently disputed point at issue between the Calvinists and Arminians. Of course different individuals will have different views of his arguments, as they may happen to agree with, or oppose their own hypothesis; but we are persuaded, that none who read them will fail to admire the Christian spirit with which they are maintained, and the great care he takes to guard the subject against having an immoral tendency, by showing that the hardness of Pharaoh's heart, and his consequent destruction, instead of being the result of any influence over which he had no control, were owing to his long-continued indulgence in perverse dispositions, by which his heart had become so accustomed to evil as to be unsusceptible of moral feeling. A condition truly affecting and awful; but, alas! as he remarks too truly, not uncommon. "There are those," he says, "who appear to have lost even the perception of right and wrong; men so long accustomed to evil, that the very thoughts of heaven are more painful to them than those of hell. How often do we meet with aged men, who, tottering on the brink of the grave, pursue the sinful follies of youth, not for any pleasure they derive from them, but to shut out, by their means, the more dismal thoughts of futurity. How often those who tremble at the wrath to come, without resolution to attempt an escape from it, and by whom the calls of religion are regarded in no other light than as calls to torment them before their time! And these once had their day of grace! These once experienced the blessed visits of God's Spirit! These once heard the voice of their Father most lovingly call them to repentance! Yea, for these Christ died, and for these (had not themselves rejected the privilege) the gates of heaven would have rolled back on their

starry hinges, and there would have been joy for their reception among the angels of the Most High. While yet you feel within you a remorse for sin, a desire to escape from its snares, and those other gracious tokens of God's presence in the heart, by which we are moved and enabled to amend, delay not for a moment to profit by that acceptable time, and to make, while it is called to-day, the day of salvation your own. They are grievously deceived, who fancy, that because they are now able to repent, they may repent when they please: the ability, it should never be forgotten, the ability comes from God alone; and the same God whose Spirit now strives in our hearts to overcome our evil nature, has solemnly threatened that his Spirit shall not always strive with men!"

The two following sermons on Philippians, i. 21, "To die is gain," entitled "The Fear of Death," after showing that every other system but that of Christianity was unavailing to take away the sting of death, he makes the following just remarks on the subject of human merit. "Where shall we find, in the book of God's word, or on what principle of natural reason or justice can we ground the expectation, that any services, however great, can be offered as an atonement, or as overbalancing, in an account between man and his Maker, the scale of man's transgressions? If, indeed, the laws of God, so far as they respect our conduct, were, as in the instance of our first parents, a series of prohibitions only; if no actions were commanded us to *do*, and if the whole law could be kept by leaving certain actions *undone*; if this, which is, to a great extent, the case with every human code, were the whole duty of men, as revealed to us by reason and by Scripture; if God had not commanded us to relieve the poor, if he had not commanded us to praise him, or pray to him; or if he had set down a

limit to our duty in these particulars, so definite as to be distinguished by each of us, and so low as to be surpassed by our most earnest endeavours, there might then be a merit in one part of our lives, which might atone for a demerit elsewhere. But where God and men are concerned, the latter must, even in his best endeavours, be an unprofitable servant; not only because there is no one virtuous or pious action which is not commanded, but because, in all these actions, the law of Christian holiness is too perfect and sublime to be even attained, much less transcended by our best exertions. For every active duty, no less than every species of abstinence, a necessity is laid upon us, a necessity enforced by the most awful threats; and woe to us if we fall short of the service which God requires of our hands. I do not deny what is plain, from many passages of Scripture, that the good deeds of the Christian, which spring from faith, are mercifully accepted as offerings well pleasing to the Most High, and are the means, and the only means, whereby we treasure up to ourselves, through Christ, an exceeding weight of future glory. But we cannot too steadily bear in mind that (considered by themselves, and according to the principles of natural religion) what we call good deeds, are only so many instances in which we have not done evil; and that they can, therefore, by themselves, have no possible efficacy in removing God's wrath from those actions in which we have positively offended."

Heber's last sermon preached before the university, is "On the Atonement," from Romans, vi. 3, 4. The great doctrine of justification by faith in the atoning blood of the Redeemer is there clearly stated, and ably defended against those who, on the one hand, undervalue if they do not deny the necessity of good works, and those who, on the other, make them almost if not wholly the procuring cause of salvation.

Our justification is shown to be entirely from God, and our sanctification and ultimate glorification is accounted for on grounds entirely distinct from human merit. "Our salvation," it is remarked, "is, then, of grace alone, inasmuch as our admission into the covenant of peace is without any previous virtue, and in spite of many previous sins: it is of grace, inasmuch as the services which are afterwards required from us have no aptitude in themselves to call down reward from the Most High; it is of grace, since to the performance of these very services, the strength is furnished from above, by him who not only calls on us to hope, but bestows on us the spiritual gifts by which that hope is sealed and perfected. It is of free grace, above all, because we are not only *first* freely called, and *afterwards* freely strengthened to perform the obligations of our calling, but even where we have neglected our duty, the repentance and faith which were, at first, our only passports to Christianity, are still suffered to attend us and plead for us, and by the same merits of the Redeemer through which we were justified and sanctified, we are accepted at length and glorified."

Early in the spring of 1819, Heber received from the Rev. J. E. S. Hornby, one of his fellow-students of Oxford, a manuscript poem, requesting he would have the kindness to give him his opinion of its merits. Numerous as were his engagements at that time, the idea of obliging an old friend was sufficient to induce him to undertake this task. In Heber's reply to his friend's letter, he remarks: "To *my* criticism *you* have a very good right, since I shall always remember with pleasure, your frankness and good-nature, as well as good taste, when I used to bring the foul copy of Palestine, to read to you in your dark cell at Brasen-Nose, in those days when the meaning of the words head-ache and heart-ache was almost equally unknown to either of us. You

may depend therefore on my reading any poem of yours with attention and interest, and on my giving you an honest opinion on it. I only wish my judgment may be as good as my will, and that it may not be even less to be depended on than it formerly was in questions of taste, since my habitual studies have now, for a long time, taken a very different direction from poetry. Since my Bampton Lectures, I have been occupied in collecting materials for a huge Dictionary of the Bible, on the plan of Calmet, and besides this '*piece de resistance*,' have had frequent sermons to prepare for Oxford, where I am one of the select preachers. Except a few hymns, I have, for a long time, written no poetry."

In the summer of this year, Mrs. Heber, whose health, owing to her bereavement, had been in a delicate and precarious state, was advised to try the effect of sea air and bathing. For this purpose she sailed for Seacome, where she was joined by Heber shortly afterwards, and where they both spent some weeks, and on their return home found themselves much benefited.

Poetry was, on all occasions of relaxation, Heber's favourite amusement, and his most playful productions were always charming and interesting. During his voyage on this occasion, he composed some elegant poems, among which were the following lines.

ON HOPE.

"Reflected in the lake, I love
To see the stars of evening glow;
So tranquil in the cave above,
So restless in the wave below.

"Thus heavenly hope is all serene;
But earthly hope, how bright soe'er,
Still flutters o'er this changing scene,
As false, as fleeting as 'tis fair."

We learn from the following extract, how Heber was now employed:—"I have been for some time engaged in correcting, collecting, and arranging all

my hymns; which, now that I have got them together, I begin to have some high church scruples against using in public. Otherwise I have the promise of many fine old tunes; not Scotch as I once dreamed of having, but genuine church-melodies. This amusement, for I cannot call it business, together with the business which I cannot call amusement, of making two sermons weekly, has left me very little time, either for my Dictionary or the Quarterly. Yet the first goes on, however, slowly, and for the latter, I am preparing an article on Kinnear's Travels, compared with Rennel's Retreat of the Ten Thousand, and another on Hunt's translation of Tasso; one or both of which may possibly appear next number. I have also been reading and extracting from Dr. Hale's New System of Chronology, from the beginning to the end: I did this chiefly with a view to my Dictionary, but am also inclined, if I have leisure, to make a review of it."

About this time the preachership of Lincoln's Inn, the appintment to which has always been looked upon as a high honour, was vacant. Urged by his friends in London, who regretted much to have so little of his company, and partly from a wish of his own, Heber was induced to become a candidate, though he had not much chance of success, being opposed to Dr. Lloyd, who was supported by a most numerous party of friends, headed by Mr. Peel. This unsuccessful effort did not, however, in any degree dispirit him. Adverting to it in one of his letters, he writes:—"So my talents in the eloquential line, as I once saw it happily expressed in an American newspaper, are not likely to be displayed at Lincoln's Inn. I was not much disappointed at being obliged to relinquish my pursuit: I should indeed have liked the situation very much, but the cold water had been so gradually applied to my

hopes, that their final refrigeration, when it came, was hardly susceptible."

In September, 1819, the bishop of Chester respectfully invited Heber to preach the sermon at his ensuing ordination. With this unusual compliment to a clergyman belonging to another diocess, he was much pleased, and of course cheerfully complied with the request. He appropriately selected for his subject, "The Duties of the Christian Ministry," choosing for his text, Math. ix. 38. At the particular request of the bishop, who listened to the sermon with much pleasure, it was afterwards published, and dedicated to his lordship. Different opinions will undoubtedly be formed, as to the conclusiveness of the preacher's arguments in favour of episcopal ordination; all will however agree in acknowledging the importance of the following remarks on the responsibilities of the Christian ministry:—"Let it not be supposed that in thus magnifying the grace whereby we are called, we are disposed to magnify our personal consequence, or to usurp a vain and fantastic sovereignty over our congregations. We know, and God forbid that we should forget it, that he who sent forth his only Son not to be ministered unto, but to minister, has sent us forth, not as lords, but as servants of the faithful. We know, and God forbid that we should cease to bear in mind, that the more awful the source from which our commission is derived, the greater necessity is laid on us to labour diligently in our calling, the heavier woe if we neglect to preach the gospel. It is God himself who sends us forth into his harvest; it is God himself who bids us feed his flock, over which the Holy Ghost hath made us overseers; it is God himself who has set us as watchmen in Israel, and who will exact, one day, a strict account of the souls who perish through our negligence! And is this an elevating prospect? Is this a view of

things which can raise our opinions of ourselves? or shall we not rather, when comparing our own weakness with the dreadful responsibility hanging over us, shall we not rather cry out, as Moses cried out in the wilderness, 'I am not able to bear all this people alone, because it is too heavy for me; wherefore hast thou afflicted thy servant that thou layest the burden of all this people upon him?' And believe me, there are moments in the ministerial life of almost every man, when no escape could be found from the intolerable weight of sensations like these, if it were not in the recollection that, as God sent us, so is God our strength and sufficiency; that however vast the harvest, and the labourers however few, no single diligent labourer shall be disappointed of his final reward, and that 'he who goeth on his way weeping and bearing precious seed, shall doubtless come again rejoicing, bringing his sheaves with him.'"

Vigorous exertions were making about this time, to further the Eastern operations of the Society for Propagating the Gospel, and a royal letter was granted authorizing collections to be made in every church in aid of this object. Heber was then on a visit at his father-in-law's, the dean of St. Asaph, who was to preach on the occasion, at Wrexham church. He gladly embraced this opportunity of hearing the dean, and at his request composed the following beautiful hymn, to be sung at the close of the sermon, proving irresistibly that the spark of missionary zeal, which subsequently burst forth into a flame, was already kindled.

"From Greenland's icy mountains,
From India's coral strand,
Where Afric's sunny fountains
Roll down their golden sand;
From many an ancient river,
From many a palmy plain,
They call us to deliver
Their land from error's chain.

"What, though the spicy breezes
Blow soft o'er Ceylon's isle.
Though every prospect pleases,
And only man is vile;
For vain with lavish kindness
The gifts of God are strewn;
The heathen in his blindness
Bows down to wood and stone:

"Shall we, whose souls are lighted
With wisdom from on high;
Shall we to men benighted
The lamp of life deny?
Salvation! Oh! Salvation!
The joyful sound proclaim,
Till each remotest nation
Has learnt Messiah's name!

"Waft, waft, ye winds, his story,
And you, ye waters, roll,
Till, like a sea of glory,
It spreads from pole to pole;
Till o'er our ransomed nature
The Lamb for sinners slain,
Redeemer, King, Creator,
In bliss returns to reign."

CHAPTER V.

Remarks on the Bible Society—On Scott's Force of Truth—Life of bishop Taylor—Heber's devoted attention to the sick during a prevailing epidemic—Severe affliction and recovery—Exemplary diligence in the discharge of his parochial duties—Remarks of the bishop of London on his Hymns—Sermon at the assizes—Sermon for the Society for Promoting Christian Knowledge—Obtains the preachership of Lincoln's Inn—Accepts the bishopric of Calcutta—Purity of his motives—Preparations for his voyage.

In one of the numbers of the Christian Remembrancer, for 1819, some ill-timed and uncalled-for reflections were made, on the members of the Bible Society, by a correspondent, who stated himself to have been a supporter of that institution, but who now thought it desirable, not only to withdraw his support, but thus publicly to attack and misrepresent those who refused to follow his example. So far was Heber from seeing any reasons for discontinuing his support to this society, that its claims for aid seemed to him greater than ever, and he deemed this a seasonable opportunity to make some additional statements in its favour, by throwing off the odium thus attempted to be heaped upon its friends. He accordingly sent an admirable paper to the editor, in reply to his correspondent's remarks; but although it was writ-

ten in a most Christian spirit, that gentleman declined its insertion, for reasons which, perhaps, on his part, were justifiable; stating, in his notices to correspondents, "It is with regret that we refuse to insert the candid and liberal arguments of the Arminian; (this was Heber's signature;) we have stated our sentiments on the subject to which he refers, but have refrained from entering into the general discussion of it: the publication of his letter would involve us in a very unprofitable controversy."

Many of Heber's friends made it their constant practice to consult him in all cases of scriptural or controversial difficulty, and gladly availed themselves of the very useful remarks he was accustomed to make when so consulted. In his manner, on these occasions, there was nothing dogmatic or dictatorial; but his chief anxiety evidently was to edify and benefit his correspondents. On one of these occasions, in reply to an inquiry made by some friend, as to which commentary he would recommend for persons beginning the study of the Scriptures, he replied, "Let the Bible be read attentively, without any comment, that the individual may first form his own opinion, and when he has so done he may consult others."

Aware of Heber's readiness to give advice on all the great points of the Christian's faith, some of his correspondents made these things the principal subjects of their letters. In reply to a lady, whom he much esteemed, who had asked him for his opinion of the sentiments contained in Scott's Force of Truth; he entered elaborately into the points of dispute between the Calvinists and the Arminians. After speaking in the highest terms of the piety, purity of life, and strength of faith, of Mr. Scott; and stating, with candour and fairness, the reasons which had induced him to form different opinions on some points, though he agreed with him on all

those that can be properly called fundamental, he gives his fair correspondent some admirable cautions: advising her to keep in mind the extreme insignificance of many of those points which are made the bones of contention among Christians; recommending her to be ready to co-operate with all, in any good work, and consequently to subscribe to such charitable religious societies as she might think the most calculated to benefit mankind; to avoid unnecessary singularity in every thing, and the indulgence of a disputatious humour; to beware of laying too great stress on things not essential to salvation; neither to court the notice of the world, nor to pursue that line of conduct that must necessarily be followed by its persecution. Steadily to follow the dictates of her conscience, doing what she thought right before God, whether or not it was practised by the society to which she belonged; remembering, that to be judged by men's judgment is a very slight thing to him who is daily drawing nearer to that time when the voice of slander shall be heard no more, and the quiet sleep of the grave be awakened by the sound of "Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many; enter into the joy of thy Lord."

The interest Heber took in the welfare of his correspondents, led him not only to sympathize with them in all their afflictions, but to do every thing in his power to soothe and console their minds. In a letter to a lady who had lost her husband, he reminds his afflicted correspondent, that both pleasing and adverse providences, come from the same Divine Parent, who knows when to comfort, and when to afflict his children; and whose children are not less dear to him when they are suffering under chastisements, than when they are rejoicing in his favour. That, impossible as it is for us to conjecture why

such bereavements are permitted to take place, it is nevertheless certain, and we ought to believe it with unshaken confidence, that they are intended to answer the wisest ends, and ends which could not have been answered so happily in any other way. That the afflictive separation she had been called to endure might, in various respects, have been rendered much more distressing; that submission to the Divine will was the best relief to the wounded spirit; and that prayer, not for the dead, but for grace and consolation to sustain the trial, was the wisest and properest course to pursue.

Up to this period, Heber had published but little in his own name, though he had written much for the press; and his productions, in the highest walks of literature, had established his reputation as a writer of the first class. In November, 1819, Messrs. Ogle and Duncan wrote him on the subject of an edition of the complete works of Jeremy Taylor, which they were about to publish in fourteen or fifteen octavo volumes; requesting he would undertake to furnish a life of the bishop, and a critical essay on his writings. To this request, without any hesitation, he gave his consent, being himself a great admirer of the bishop's productions, and being anxious that his entire works should appear in a connected and respectable form. It would have been difficult, if not impossible, for these gentlemen to have selected one more able to undertake this work, there being, as has been well remarked, 'an evident sympathy between the biographer and that heavenly-minded man. Much, indeed, they had in common; a poetical temperament, a hatred of intolerance, great simplicity, an abomination of every sordid and narrow-minded feeling; an earnest desire to make religion practical, and not merely speculative; and faith vivid, in proportion to the vigour of high imagination."

To obtain all the information possible respecting Taylor, Heber wrote to his descendants in Ireland, and to every other quarter where he thought it likely he should be able to elicit any useful intelligence. From Ireland he received a packet, containing many curious and interesting details, and from other individuals, some particulars concerning the bishop which had not before been published. After all, however, such was the dearth of materials collected, that he found the task he had undertaken one that was by no means easily performed. To an individual not accustomed to grapple with literary difficulties, the undertaking would probably have proved too formidable, but Heber accomplished it admirably, producing one of the most pleasing biographies in our language.

In this interesting work, Heber's style is much more chaste and manly than in any of his former productions. The narrative part is written with great simplicity and beauty; and the whole memoir is free from those redundancies which had occasionally been found in his former prose works. The character of the bishop is depicted by the hand of a master.

"Few writers," Heber justly remarks, "have expressed their opinions so strongly, and sometimes so unguardedly as he has done, who have lived and died with so much praise and so little censure. Much of this felicity may be probably referred to an engaging appearance and a pleasing manner; but its cause must be sought, in a still greater degree, in the evident kindness of heart which, if the uniform tenour of a man's writings is any index to his character, must have distinguished him from most men living; in a temper to all appearance warm, but easily conciliated; and in that which, as it is the least common, is of all dispositions the most attractive, not merely a neglect, but a total forgetfulness

of all selfish feeling. Other men have been, to judge from their writings and their lives, to all appearance, as religious, as regular in their devotions, as diligent in the performance of all which the laws of God or man require from us; but with Taylor his duty seems to have been his delight, and his piety a passion. His faith was the more vivid in proportion as his fancy was the more intensely vigorous: with him the objects of his hope and reverence were scarcely unseen or future; his imagination daily conducted him to 'diet with God,' and elevated him to the same height above the world, and the same nearness to ineffable things, which Milton ascribes to his 'allegorical Contemplation.' Taylor was neither an enthusiast nor a bigot; and if there are some few of his doctrines, from which our assent is withheld by the decisions of the church, and the language of Scripture, even these (while in themselves they are almost altogether speculative, and such as could exercise no injurious influence on the essentials of faith, or the obligations to holiness) may be said to have a leaning to the side of piety, and to have their foundation in a love for the Deity, and a desire to vindicate his goodness, no less than to excite mankind to aspire after greater degrees of perfection.

"In the lessons which flow from this chair, in the incense which flames on this altar, the sound of worldly politics is hushed, the light of worldly fire becomes dim. We see a saint in his closet, a Christian bishop in his ministry; and we rise from the intercourse impressed and softened with a sense how much our own practice yet needs amendment, and how mighty has been that faith of which these are the fruits, and that hope of which these are the pledges and prelibations.

"The greatness of his attainments and the powers of his mind are evident in all his writings, and to

the least attentive of his readers. It is on devotional and moral subjects, however, that the peculiar character of his mind is most, and most successfully developed. To this service he devotes his most glowing language; to this his aptest illustrations: his thoughts and his words at once burst into a flame when touched by the coals of this altar; and whether he describes the duties, or dangers, or hopes of man, or the mercy, power, and justice of the Most High; whether he exhorts or instructs his brethren, or offers up his supplications in their behalf, to the common Father of all—his conceptions and his expressions belong to the loftiest and most sacred descriptions of poetry; of which they only want, what they cannot be said to need, the name and the metrical arrangement.

"Seated, by the almost unanimous estimate of posterity, on the same lofty elevation with Hooper and Barrow, it may yet, perhaps, be not far from the truth to observe, that Hooper claims the foremost rank in sustained and classic dignity of style, in political and pragmatical wisdom; that to Barrow, the praise must be assigned of the closest and clearest views, and of a taste the most controlled and chastened; but that in imagination, in interest, in that which more properly and exclusively deserves the name of genius, Taylor is to be placed before either. The first awes most, the second convinces most, the third persuades and delights most; and, according to the decision of one, whose rank among the ornaments of English literature yet remains to be determined by posterity, Hooper is the object of our reverence, Barrow of our admiration, and Jeremy Taylor of our love."

In the spring of 1820, many of the inhabitants of Hodnet were suddenly taken off by a putrid sore throat, which then prevailed to an alarming extent, in the town and its vicinity. Anxious to alleviate,

by every means in his power, the distresses of his poorer parishioners who were labouring under the disease, Heber was himself daily seen carrying such things as were requisite, into those cottages where the disorder was most prevalent; exposing himself, without fear of the consequences, to the infection of a dangerous disease, instructing and praying with the sick and the dying; and when warned by his friends of the danger which he was running, he replied, with devout confidence in God, "Am I not as much in God's keeping in the sick man's chamber as in my own?" With the same confidence in the Almighty, he strove to inspire all his relations and friends; teaching them by his lips and by his example, that it is the imperative duty of the Christian to visit the sick and to relieve their distresses, alike in all circumstances; and that in the discharge of this duty, nothing could befal them which would not, on the whole, prove greatly to their advantage.

It pleased God, for a considerable time, to preserve him from danger, and great was the good he was the means of effecting. Subsequently, however, after visiting the workhouse, where the disease raged with its utmost fury, and where, owing to its crowded state, the infection was the greatest, he caught the disorder, and was himself brought down to the gates of death. The malignant infection ran through his entire household, without a single exception. But all were mercifully preserved, and speedily raised up, by that good Providence in whom Heber had placed his hopes, with such unshaken faith; thus confirming the promise of God, that "whoso putteth his trust in him shall be safe."

The result of this affliction was more devotedness of soul to God than ever. Distinguished as he had formerly been by the active discharge of his parochial duties, he now gave himself up to the work with

renewed zeal; entering fully into the spirit of his Divine Master, when he said to his parents, "Wist ye not that I must be about my Father's business?" He suffered no opportunity of usefulness to escape him unimproved; and while deeply anxious for the spiritual interests of others, so far was he from being unmindful of his own, that he became more scrupulously watchful over the state of his heart than at any former period. Assured that our unassisted efforts after righteousness were vain, he breathed out his desires to God, in fervent and persevering prayer, for renewing, pardoning, and sanctifying grace, and that, by the aid of the Divine Spirit, he might walk in newness of life, and be mercifully preserved from the besetments and snares incident to human nature.

The time that Heber could spare from his parochial duties (which he ever considered to have the first claim upon his attention) he gave to literary pursuits, and he was now employed in finishing an article on Rennell's Illustration of the Anabasis, for insertion in the Quarterly. He had no sooner forwarded this, than he undertook to compose an elaborate and a lengthened notice of Southey's Life of Wesley, for the same publication. Productions like these, which required to be composed with the greatest care, with his usual weekly sermons, (which he never permitted himself to slur over,) and the pains he was compelled to take in the composition of his "Life of Taylor," left him, of course, but little time for any other engagements.

It must not however be imagined, that Heber's time was so taken up as to allow him no seasons of innocent relaxation. It was his invariable practice to devote his mornings to study, and he generally spent his evenings with his family or among his friends. To enliven the family and social circle, he would frequently employ his pen in the composition

of light poetic effusions, for their amusement. All these productions were distinguished for their vivacity, and many of them for their playfulness and elegance; and it was delightful to see with what facility he could, in the evening, employ the same powers in these sportive trifles, which had been actively engaged, in the morning, in grappling with subjects always solid and useful, and sometimes abstruse and difficult.

It had long been regarded by Heber as an evil calling loudly for a speedy remedy, that no collection of hymns for public worship, sanctioned by ecclesiastical authority, had been introduced into the British churches. He had observed the fondness of that class, forming by far the greater part of the community, for these compositions, and had, by repeated conversations with them, learned that they could not understand, and of course could not appreciate, many of the prophetic allusions of the Psalms of David. To supply this defect, he had, for several years, employed the intervals of more serious study, in forming a collection of Hymns for the different Sundays, festivals, and holidays in the year; connected, for the most part, with the history or doctrines comprised in the Gospel for each day, which should contain a more distinct reference to the character and work of Christ, as well as to the great facts of the Gospel, than can be found in the Psalms.

As well for the sake of paying due deference to the constituted authorities, as for the purpose of obtaining a wide and an extensive circulation to his collection, Heber, though he might have published his Hymns on his own responsibility, for the use of his own congregation, yet thought it advisable, first to obtain, if possible, the patronage of the late Dr. Manners Sutton, the archbishop of Canterbury, and of the late Dr. Howley, bishop of London. For this purpose he wrote an admirable letter (October

4, 1820) to the latter, explanatory of his design; and though his lordship did not think it expedient officially to patronize the Hymns, he gave Heber every encouragement to persevere, and did much to promote his success, affording him some valuable hints on the construction of several of the hymns, which Heber received with the greatest kindness, and to which he paid the most respectful attention.

In his lordship's reply to Heber's letter, he remarks: "I have read the hymns marked R. H. with great pleasure, and from the feeling which they excite in my mind, (having no other direction for my judgment in poetry,) am led to think them very good. To some single expressions I might perhaps object. The language is simple—as in this sort of poetry it ought to be, and generally pure, which I think equally essential; free from that poetical commonplace which destroys the effect of poetry, especially sacred, and dilutes the strength of the thoughts in vague generalities of expression. On consideration, I am not of opinion that any publication of this nature, however well executed, will obtain sanction from authority; and I am not sure whether such a measure ought to *precede* the general approbation of the public. Perhaps it will be impossible to suit every taste; it may be doubtful, whether the common people will have any relish for ornamented poetry. The sublimity of Milton on sacred subjects has, I believe, few admirers among the illiterate. The common poetical forms which the paucity of rhymes makes necessary in our language, are almost inconsistent with the genius of Hebrew poetry, which seems, in a great measure, to derive its effects from the small number of words it employs, and the incorporation of the particles, prepositions, and pronouns, with the nouns and verbs. Hence arise a simplicity and rapidity which give the ideas in full

force and *immediate* succession to the mind. It is far from my intention to discourage you. You have no need to be affrighted by difficulties, and I am persuaded, that whatever you may think proper to publish will both deserve and obtain applause."

To make the selection as perfect, as popular, and as original as possible, Heber had engaged the assistance of Sir Walter Scott and Mr. Southey; and he now wrote to the Rev. H. H. Milman, requesting the aid of his muse in the same good work; informing him, that though he had, in addition to the hymns of his own composing, which were numerous, selected many from the collections extant, yet that there were several Sundays and holidays for which, at present, none were prepared. Mr. Milman kindly aided Heber by several valuable contributions; but owing to other more pressing engagements, the publication was delayed, and did not appear till after his decease.

During the winter of 1820, Heber's "Life of Taylor" was his principal engagement. Having collected what materials he could, he now diligently employed himself in working them up, and bringing them out, in a form the most concise and beautiful. So far was he from imposing upon the public his crude and undigested thoughts, that he bestowed upon all his productions the utmost pains, never allowing any thing to pass until he had revised it critically, several times. The subject, however, except the mere relation of facts, was almost entirely laudatory; a species of composition which, he justly remarks on one occasion, "is always the most difficult, man being rather a vituperative than a complimentary animal, and the language of satire and of censure having a far greater *copia verborum* than that of praise."

About this time Heber kindly undertook to look over a MS. poem on Childhood, by the Rev. Mr.

Hornby, which was published some months afterwards, with most of the improvements Heber had candidly taken the liberty to suggest. In his letter to the author, acknowledging the receipt of a copy, after many kind expressions of regard, he makes the following remarks respecting the perpetuity of Christian friendships: "Whatever may be our prospects of intercourse here, I am not one of those who apprehend that a well-grounded esteem, even for earthly beings, will perish with the present world; and I trust I am not presumptuous in cherishing the hope, that many of the friendships begun here, may be among the sources of our everlasting happiness hereafter."

In the beginning of March, 1821, Mr. and Mrs. Heber paid a visit to their friends at Chester, and while there, his second child (a daughter) was born. As soon as Mrs. Heber's strength would permit, which was not till the end of the ensuing month, he returned to Hodnet, impressed with renewed obligations to God, for the continued manifestations of this goodness, and determined, by his grace, to make the extension of his glory more than ever the object of his pursuit.

In the ensuing August, Heber's incessant application, in addition to his great excitement, occasioned chiefly by his brother's contested election for the university of Oxford, brought on a severe attack of diarrhœa, which produced so much debility, that for a short season he was utterly incapable of any mental exertion, being unable even to write a letter to his friends. The more violent symptoms of the disorder subsided in the course of a few days, and he gradually, but slowly, recovered his strength. His illness could not have happened at a more unfavourable time, as he was under an engagement to preach before the judges of the Shrewsbury assizes, early in September. Accordingly, before he became conva-

lescent, and while suffering under the languor produced by the disorder, he was hurried off to fulfil this engagement.

He delivered an admirable sermon on the occasion, and with so much of his accustomed propriety, that individuals not acquainted with his indisposition could not discover it: so great, however, was the exhaustion which this excitement produced, that it was some days before he recovered his usual strength of nerve, and powers of exertion.

The subject of the discourse was the respect due to antiquity, and the text on which it was founded, Jer. xxxv. 18, 19, the promise of God to the Rechabites, for their adherence to their ancestor's commands.* After meeting and rebutting the objections urged by the advocates for innovation, against the respect due to ancient laws and institutions, and showing that when abuses have crept in, as will inevitably in some cases happen, they ought to be cautiously and gradually, and not heedlessly removed; he gives a different turn to the remarks, observing, "If the Rechabites were thus blessed, for the reverence which they showed to the institutions of a mortal lawgiver, how much greater will be the blessedness of a sincere and hearty obedience to those rules of conduct which have been

* In a note to this discourse, we learn, that this promise of God to these Rechabites has been literally fulfilled, as appears by the Missionary Journal of the Rev. Joseph Wolf, who relates the following anecdote. "On my arrival at Mesopotamia, some Jews that I saw there, pointed me to one of the ancient Rechabites. He stood before me, wild, like an Arab, holding the bridle of his horse in his hand: I shewed him the Bible in Hebrew and Arabic, which he was much rejoiced to see, as he could read both languages, but had no knowledge of the New Testament. After having proclaimed to him the tidings of salvation, and made him a present of the Hebrew and Arabic Bibles and Testaments, I asked him, 'Whose descendant are you?' '*Mousa*,' said he, boastfully, 'is my name, and I will show you who were my ancestors;' on which he immediately began to read from the 5th to the 11th verses of Jeremiah xxxv. 'Where do you reside?' said I. Turning to Genesis x. 27, he replied, 'At Hadoram, now called Samar by the Arabs, at Usal, now called Sanaa by the Arabs;' and again referring to the same chapter, verse 30th, he continued, 'at Mesha, now called Mecca, in the deserts around those places. We drink no wine, and plant no vineyard, and sow no seed; and live in tents, as Jonadab, our father, commanded us: Hobab was our father too. Come to us, and you will find us sixty thousand in number; and you see thus the prophecy has been fulfilled. 'Therefore thus saith the Lord of Hosts, the God of Israel, Jonadab, the son of Rechab, shall not want a man to stand before me for ever:' and saying this, Mousa, the Rechabite, mounted his horse, and fled away, and left behind a host of evidence in favour of sacred writ."

given by God himself, those words of life and salvation which at the first began to be spoken by his Son; the Holy Ghost, through all the prophets, bearing witness thereto, from the beginning? I should ill discharge the duty of my profession if I suffered you to depart this holy place without earnestly and faithfully entreating you to lay to your consciences, that it well becomes you to adhere to the institutions of your ancestors, and to follow their piety towards God, as well as their allegiance to the king. It is a strange and awful responsibility which, in the complicated machine of society, belongs to those men who are placed (as every magistrate is placed) in the situation of chiefs among their people, and as points of imitation and attention to a large surrounding circle. It is from their households that the neighbouring village takes its tone; it is from their apparent reverence for God, from the attention bestowed by them on the duties of their station, and the welfare of those beneath them, that their servants, their tenantry, and the poor, are chiefly guided to an opinion, favourable or otherwise, of the laws under which they live.

"But why should I thus confine myself to secular and temporary motives, in enforcing that line of conduct which a more awful consideration renders necessary? The institutions of man, the best and the wisest institutions, must at length fade away, beneath the breath of time, or be crushed by the hand of violence. The hour, too, must come, and to many of us is fast approaching, when even the fate of our country will be a secondary consideration to us all, and when the rank which each has held in it will be of infinitely little importance, except so far as each may be enabled to render, with gladness, an account of his conduct, before that tribunal, of which the occasion on which we are now assembled, is a dim and imperfect shadow. Let it not, for God's

sake, for our own souls' sake, and as our everlasting happiness is dear to us, let it not be said in that day, that we have been zealous for the commandments of men, and have omitted the weightier ordinances of a pure and holy Lawgiver. Let us not leave occasion to the Judge of heaven and earth to complain, that the mere customs of society, the almost indifferent regulations of human polity, have obtained from us that respect which we did not pay to the holy laws, the reasonable service of our Maker, our Redeemer, and our Sanctifier."

Heber had scarcely recovered from the effects of his exertion in preaching this discourse, before he was compelled, in consequence of an engagement previously made, to compose a sermon for the Society for Promoting Christian Knowledge, which he had undertaken to deliver at Shrewsbury. He selected the appropriate text, Daniel, xii. 3; which he made the ground of some admirable remarks on the subject of individual activity in the Redeemer's cause; proving it to be the duty of every Christian, diligently, but not officiously or ostentatiously, to exert the talents, and employ the influence which he may possess, for the benefit of mankind, by the diffusion, to the utmost extent of his ability, of Scriptural knowledge. Showing, that in the formation of the Christian character, greater pains are necessary than are comprised in an acquisition of the mere rudiments of Christianity, and that both diligence and devotion are required, if we would really be found among the number to whom the praise of true knowledge belongs, or whose wisdom, in the great day of Messiah, is to shine forth as the brightness of the firmament. "Nor" (as he well observes) "is the caution superfluous even to the wisest and best informed Christian, that while we engage in the benevolent design of enlightening our fellow-creatures, it behoves us to bestow much

thought on ourselves, and to recollect, that if we neglect the care of our own souls, the attention which we pay to the souls of others can do nothing else than make our folly and hypocrisy the more conspicuous, and that it is in vain to unfold the Bible to others, while it remains in our closets a sealed and neglected volume."

Heber now found some relaxation indispensable, and he accordingly joined Mrs. Heber, who was then by the sea-side, enjoying the refreshing and bracing sea-breezes. He remained here, amusing himself occasionally with some aquatic excursions, till the end of October, when he returned to Hodnet, with his strength and spirits quite recruited, and with undiminished zeal for the cause to which his life was devoted.

Early in 1822, a vacancy again occurred in the preachership of Lincoln's Inn, for which Heber once more consented to become a candidate. Through the kind exertions of his friends he was, on this occasion, successful, though he was opposed by the justly celebrated Dr. Maltby, an individual of first-rate literary attainments.

In June he took possession of the chambers appropriated to the preacher, which, though small, were convenient, and sufficiently capacious to accommodate him and his wife during the summer term. On the whole, it afforded him much gratification that he had obtained the appointment, as it did not take him from his favourite Hodnet more than three months in the year; and it introduced him to a circle of literary friends most congenial to his taste, with many of whom he had formerly been on terms of intimacy, but of whose company his retired situation at Hodnet had almost entirely deprived him, to the mutual regret of both parties.

The sermons he preached at Lincoln's Inn, though they were elaborate and highly finished com-

positions, and very different, in point of simplicity, to those he preached at Hodnet, were nevertheless distinguished for a full and lucid statement of the essential and peculiar doctrines of Christianity. While Heber took care to compose them with the greatest pains, aware that they were to be delivered to men of the highest literary attainments, he was anxious to avoid making them mere moral essays, or curious disquisitions on subjects unconnected with the Gospel. Hence, while he cautiously avoided giving unnecessary offence, by thrusting into undue prominence those truths which he more than suspected would be, to some, greatly obnoxious, he took care conscientiously to state, and, as occasion required, boldly to advocate those humiliating doctrines which debase the pride of man, and ascribe his salvation, not to any merit of his own, but to the free mercy and grace of God, through Christ Jesus, received by a cordial and lively faith, and applied to the heart in the right use of divinely instituted means, only by the power of the Holy Spirit.

The sermons on the "Inspiration of the Pentateuch," and on the "Character of Moses," are both admirable discourses; but the one on "Time and Eternity," from 2 Corinthians, iv. 18, is not only the most serious, but the most eloquent. Here the preacher seems to have concentrated all his powers, to show, not only that eternal things do exist, but that they are infinitely more deserving our constant and persevering attention than any thing earthly; and that the reason why they are so lamentably neglected, is not so much because they are not admitted to be important, as because they are not actually believed to exist. "Faith, or believing," as he well observes, "being an act of the mind, consequent to attention, we cannot believe that which is not present to our thoughts, we cannot have an habitual faith in God, without habitually

retaining his image in our minds, as the object of our love and reverence. Hence, the want of faith is at the bottom of the wicked lives of many professing Christians; who, though they may be far from denying the truth with their lips, are yet, during the greater part of their lives, to all practical purposes, unbelievers. To these men, a voice of most awful warning is necessary. They should be reminded that the Christian religion must inevitably be either true or false, that its falsehood or truth is a question of infinite concernment to them, that the things which are not seen are eternal, that their feet are treading the downward way, and that, if they persevere in their course, their end will be ruin irretrievable. They should be urged, for the sake of their present comfort here, if not for the sake of their everlasting happiness hereafter, to study the Gospel of Christ, and the evidences of his religion, and to ask God to guide their enquiries aright, and to preserve in their minds evermore, the conviction to which those enquiries will lead them."

In the Quarterly Review for this year was inserted a critique from Heber's pen, on Byron's dramatic poems; and he was now preparing a most elaborate article, for the same publication, on the ecclesiastical revenues of the British church, intended as a defence of the clergy; not so much in confutation of the malevolent aspersions that were thrown out against them by their detractors, as to expose the gross misstatements of their actual income. Before he had, however, completed it, his attention was called off to a subject of far greater importance, and one that afforded him an opportunity of employing all his powers in that cause which ever laid nearest his heart—the cause of the Redeemer; and which led to his ultimate removal from the comparatively private station he now filled, to one of great public responsibility and honour.

Heber had, for many years, taken a lively interest in the extension of the Redeemer's kingdom, in every part of the world; cheerfully and liberally assisting those religious societies by his labours, as well as by his contributions, which he thought best adapted to carry forward the great object. He had watched with much anxiety the progress of Christianity in the East, and on the appointment of Dr. Middleton to the episcopal see of India, his heart gladdened at the prospects of usefulness likely to arise from the labours of that most exemplary and devoted Christian prelate.

Often, without having the slightest prospect of ever seeing it realized, has he expressed an ardent wish, that the scene of his ministerial labour had been among the unnumbered millions of India, where he fondly hoped it would have pleased God to give him a richer harvest of souls. Often too, in reading one of his most favourite volumes, the Life of Henry Martyn, has his missionary zeal kindled into a flame intense and ardent, his heart at the same time burning within him to promote the great cause in which that holy man so nobly fell. He was filled with admiration at the Christian heroism which distinguished that most indefatigable missionary, prompting him to disregard all personal danger, and to pursue, at any risk or sacrifice, the work to which he had been consecrated. He imagined too, that some of the most formidable difficulties Martyn encountered, owing to the peculiarity of his temperament, were rendered, in some degree, more insuperable than they would otherwise have been; and that an individual not less zealous, nor less sincere and patient would, while he met with less opposition, see his exertions followed with equal, if not with greater success.

Looking over the map of India, with his wife, as Heber did occasionally, while tracing there the provinces which he afterwards visited, and others which,

had his valuable life been spared, he would in all probability have traversed he has often avowed that had he no one's interest but his own to study, he would immediately devote himself to the missionary work. Little did he imagine how near was the period, when that God who had kindled in his soul this desire, would, in the course of his providence, place him in that exalted situation where it might be exerted with the greatest effect.

About this time, intelligence of the lamented death of bishop Middleton reached England. On seeing it first announced in the papers, it revived in Heber's mind all his anxieties respecting India, though he had not then the most distant idea that the vacancy thus made would be filled by himself. The right honourable C. W. W. Wynn, who had always been one of Heber's most esteemed friends, was then president of the board of commissioners for the affairs of India, which situation invested him with the right of recommendation to the appointment of the vacant see. Being very desirous of exercising this right in the manner most likely to promote the welfare of the Indian church, and placing great confidence in Heber's judgment, particularly in all ecclesiastical affairs, without having the least knowledge of his missionary spirit, he wrote him in December, 1822, requesting he would have the kindness, in case he knew of any one that he thought suitable to fill the important station, to name him confidentially; at the same time delicately hinting how much pleasure it would afford him to confer so great a blessing on India, as to recommend Heber himself to the appointment, could he conscientiously advise him to relinquish his fair prospects of eminence and usefulness at home.

The receipt of this unexpected letter excited in Heber's mind the most conflicting feelings. It arrived too at a time when he could not confer with

Mrs. Heber on the subject, except by letter, she being then on a visit at Bodryddan. His reply, however, was characteristic of that prudence, piety, and good sense, for which he was ever so distinguished. After making many grateful acknowledgments to his right honourable friend, for the complimentary manner in which he had spoken of him, he ingenuously acknowledged that, could all circumstances be properly arranged, so as to give satisfaction to the different branches of his family, nothing would afford him greater pleasure than to accept of the appointment himself; candidly confessing, that though he should take great delight in the work, he much feared he should, in some respects, be ill qualified to discharge its duties. At the same time, he strongly recommended the appointment of some one of the archdeacons or chaplains already in India; suggesting the propriety of dividing the unwieldly diocess into three bishoprics, each to have, as nearly as possible, an equal share of territory and labour, and to partake equally of the salary allowed to the bishop, in addition to that they now separately received; making, as at present, the bishop of Calcutta the primate. If this should be found impracticable, or be deemed unadvisable, he particularly urged his friend, in case any individual should occur to him, that he thought more likely to occupy the important station, to the benefit of the Indian church, that he would immediately throw aside all friendly consideration to him, and give that individual his most hearty recommendation.

Heber's right honourable friend, on learning his views on the subject, and perceiving the Christian motives by which he was actuated, after informing him that insuperable objections existed as to the adoption of his proposed plan, stated, that though he should by no means advise him to make the sacrifice, yet, much as he should regret the loss of so valuable a

friend, he could not dissuade him from accepting an appointment which, to whatever sacrifices it might expose him, must be for the benefit of millions in India: he therefore now not only asked for his advice, respecting the appointment, but placed the situation entirely at his option.

Thus situated, Heber took immediate steps for coming to a satisfactory conclusion respecting it. Aware of the great responsibility of the office, he made it the subject of much earnest prayer to God, that he might be rightly directed, and be influenced by no other motives than supreme love to the Redeemer, and a desire to benefit the souls of men. As to himself, he shrunk not at the personal hardship and danger which he knew were connected with the appointment. Actuated by the hallowed spirit of Christian zeal, he could truly say with the apostle, "I count not my life dear to myself, so that I may finish my course with joy, and the ministry which I have received."

He had, however, many subjects to take into consideration; for although he knew his wife would be willing to accompany him, as she had, in fact, left the affair entirely to his decision, yet he had still to obtain the consent of his friends to a separation from him for at least fifteen years, and the concurrence, especially of his mother, to whom he was most tenderly attached. He had, too, to ascertain what effects the climate would be likely to have upon the health of his wife and their much-beloved daughter; for little as he thought of himself in this respect, he could not but think and feel much for them. He immediately consulted several eminent physicians on the subject, and waited anxiously for their opinions before he could come to a decision. The result of these enquiries, though statements somewhat contradictory were made, was such that he felt compelled, though with much reluctance, to decline the

appointment; and he accordingly wrote his honourable friend, December 29, 1822, to that effect.

He had no sooner dispatched this letter, than he began very seriously to enquire, whether he had done right in declining a situation where there were so many opportunities of usefulness. On advising with a friend whom he sometimes consulted in cases of difficulty, he was recommended, if he still felt an inclination to accept of the appointment, to consult an eminent physician recently arrived from Bengal, as to the probable effects of the climate on his child's health. This induced him to write again to his honourable friend, requesting, if the appointment was not already made, he would oblige him by the allowance of a few days longer for consideration. The opinion of this physician, though less unfavourable than some others, was such as he did not think would warrant him to alter his decision, and he again respectfully declined the appointment.

He had now twice relinquished the situation, though evidently, on both occasions, with extreme reluctance. In coming to this decision he was influenced chiefly by a desire to spare the feelings of his wife, who could not endure the idea of so long a separation from her daughter, as the physicians seemed to think would be indispensable. Aware of this, Mrs. Heber, the day after he had given his last refusal of the appointment, expressed much regret that on such grounds a situation had been declined, where she had the strongest reasons to conclude that her husband's talents would be most usefully and beneficially employed. Some circumstances, too, now occurred, which materially abated her aversion to the proposed separation from her daughter, and which induced Heber to write another letter to his honourable friend, in which, after making a suitable apology for the trouble he had occasioned him by his indecision, he stated, that if the vacancy

was still unsupplied, and he still felt inclined to place it at his disposal, he would most cheerfully and gratefully accept it.

This led to his immediate appointment to the see of Calcutta, on January 15, 1823. The right honourable C. W. W. Wynn, in a brief note informed him, that he should, in a letter by that post, submit his name to the king, for his approbation; and three days afterwards Heber learned, from the same individual, that his appointment met with his majesty's entire concurrence; as indeed it did with that of almost all classes of the community, immediately it became generally know. Every one who wished well to the cause of Christianity in India, rejoiced that one so admirably suited to fill the vacant see had been selected.

Throughout the whole of this affair, Heber was evidently influenced by the most Christian motives. He made, it is true, no ostentatious professions of indifference to pecuniary considerations, but gave them that attention which every prudent man must admit to be needful, and which religion enjoins rather than forbids. His supreme desire, however, was to comply with the divine will; and he was most anxious to avoid shrinking from the post of difficulty and danger to which God had called him, for the sake of his own ease or advantage. Writing to one of his correspondents, after he had finally accepted the appointment, he remarks; "In making this decision, I hope and believe that I have been guided by conscientious feelings. I can at least most truly say that I have prayed to God most heartily, to show me the path of duty and to give me grace to follow it; and the tranquillity of mind which I now feel, (very different from that which I experienced after having declined it,) induces me to hope that I have his blessing and approbation. And as most of my friends

tell me, I should have done more wisely, in a worldly point of view, if I had remained at home, I am, perhaps, so much the more ready to hope that it has not been the dignity of a mitre, nor a salary of £5000 a year which has tempted me."

Having given in his final decision, Heber became actively employed in making preparations for his Indian voyage. The greatest difficulty he had now to surmount was that of separation from his friends. His connexions were numerous, and in the highest degree respectable. By all he was not only esteemed as a friend, but loved as a brother; nor was the attachment on his part less kind and affectionate. His warm heart bled at the thought of separating from those with whose company and converse he had so frequently been delighted, and in whose welfare and happiness, his own seemed indissolubly linked. Adverting to this, he writes: "I often feel my heart sick, when I recollect the sacrifices I must make of friends, such as few, very few have been blessed with. Yet it is a comfort to me to think that most of them are younger than myself; and that, if I live through my fifteen years' service, and should then think myself justified in returning, we may hope to spend the evening of our lives together. But be this as it may, I am persuaded that prayer can traverse sea and land, and not only keep affection alive between absent friends, but send blessings from one to the other. Pray for me, my dear Thornton, that my life and doctrine may be such as they ought to be; that I may be content in my station, active in my duty, and firm in my faith; and that when I have preached to others, I may not myself be a castaway."

It is evident that in accepting this appointment, Heber had maturely considered, not only the responsibility it involved, but the sacrifices of personal feeling and happiness it would require him

to make; but as a faithful minister of Christ, he was ready cheerfully to obey his master's call. He knew that a minister should, like a soldier, be ready to go on any service to which he may be appointed, however he might privately prefer staying at home, in the hope of obtaining thereby a more advantageous situation. For many years, too, he had had a lurking fondness, as he himself acknowledged, for all that related to India or Asia; and there were no travels which he read with so much interest, as those which related to that country. He had often, too, as he stated in his letters, "felt or fancied that he should like to be in the very situation to which he was now appointed, as a director of missionaries; conciliating the different sects employed in the work, by reining in and moderating the zeal of some, and urging to greater activity that of others." That he was eminently qualified for this great work was proved by every step of his subsequent life.

Heber's correspondence now breathed, more than ever, a spirit of the purest piety and most glowing zeal, and showed that the current of his thoughts was strongly set in favour of India. His chief anxiety evidently was to promote the spiritual interests of the millions over whom he was now to be placed. It was often his language, "I hope and trust I may not be useless where I am going; and that nothing which my friends may hear of me in India, may alter the favourable opinion with which they have honoured me here." To a sarcastic remark of an individual, on whom he sometimes called, who attempted to banter him out of his design, jeeringly observing, "Yours is the Quixotism of religion: I suppose you are going in search of the lost ten tribes of Israel," he calmly replied, "I think I can be of use among the natives; such will at least be my earnest endeavour, and I am very zealous in the

cause; and if I am permitted but to rescue one miserable Brahmin from his wretched superstition, I shall think myself amply repaid for all I sacrifice."

"Here honour and interest woo'd him to rest,
And spoke of the evils to come;
And love clasped him close to her cowardly breast,
And whispered the joys of his home;
But zeal for his Lord severed every chain
By which we endeavoured to bind him,
He paid every tear, by tears back again,
But cast all our wishes behind him." *

* Lines by Rev. J. W. Cunningham.

CHAPTER VI.

Heber's preparations for his voyage to India—Last visit to Hodnet—Farewell sermon there—Feelings on finally quitting the place—Last visit to Oxford—Last sermon at Lincoln's Inn—Christian and kind effort to rescue a friend from the indulgence of a long-practised, sinful, and ruinous habit—Consecration to the bishopric—Valedictory address of the Society for Promoting Christian Knowledge—Farewell letter to his mother—Embarks on board the Grenville—Early incidents of the voyage—State of the Bishop's feelings—Crosses the Line—Magnificent sun-set—Arrival in Saugor roads—Anchors in Diamond harbour.

HEBER was now actively engaged in making the necessary preparations for his Indian voyage. The idea of separating from his numerous and highly respectable connexions, under such circumstances, was to him almost insupportable; still it never led him to regret the step he had taken. "I indeed give up a good deal," said he, "both of present comfort, and, as I am assured, of future possible expectation; and, above all, I give up the enjoyment of English society, and a list of most kind friends, such as few men, in my situation, have possessed. Still I do not repent the line which I have taken. I trust I shall be useful where I am going; and I hope and believe I am actuated by a zeal for God's service. I yet trust to retain the good wishes and the prayers of my friends, and if I

ever return to England, to find that they have not forgotten me. After all, I hope I am not enthusiastic in thinking that a clergyman is like a soldier or a sailor, bound to go on any service, however remote or undesirable, where the cause of his duty leads him; and my destiny (though there are some circumstances attending it which make my heart ache) has many advantages, in an extended sphere of professional activity."

Before leaving England, Heber was desirous of taking his B. D. and D. D. degrees: but his time was now so completely taken up in attending to instructions relating to the affairs of India, that he had no chance of proceeding to Oxford for the purpose. Happily for him this was rendered unnecessary, through the kindness of his friend, the lord bishop of Oxford, at whose suggestion the university cheerfully consented to give Heber these honours, which he had so well merited, without requirng his attendance on the occasion. Well would it be were all literary honours thus deservedly bestowed.

Intelligence now reached England, of the sudden death of Dr. Loring, the archdeacon of Calcutta, who accompanied bishop Middleton to India, and whom he survived only about two months, dying deeply and most deservedly regretted. This rendered it desirable that Heber should set off for India much sooner than he had intended; and he accordingly left London, where he had been staying some time, to take his final farewell of his beloved Hodnet, the place which was far more endeared to him than any other, being the spot where he had passed most of his youthful days, and where he had commenced his ministerial labours. None but those who have been similarly situated, can imagine what were his feelings, as he approached, for the last time, the village, where dwelt that flock, to promote whose spiritual welfare he had laboured with so much diligence,

but whom he must now leave for so long a time, and perhaps, as indeed it afterwards proved, for ever.

For nearly sixteen years he had laboured indefatigably to promote the spiritual and eternal interests of this affectionate people; and though his success fell far short of his wishes, yet he had evidently been the means of doing them much good. The poor, as well as the rich, looked up to him, not only as their spiritual instructor, but as their best friend. Here too dwelt his aged mother and his beloved sister, between whom and himself an affection existed mutually, much stronger than is usual. Every trace of his memory was endeared with relics of Hodnet: it was impossible for him to advert either to his early joys or sorrows, without bringing its scenes afresh to his mind; all these things combined, embittered greatly the idea of his departure. In this emergency he looked up to Him for help, who had called him to a station of greater responsibility and honour, and more extensive usefulness; nor did he look in vain, for God afforded him aid, amidst his acutest feelings, very far beyond what he could have anticipated.

Dr. Heber preached his farewell sermon, to a crowded congregation, in March, 1823. Never was a parting address listened to with more interest. All present, both young and old, seemed as if an impression was made upon their minds, that they were listening to that voice, which had so often given them counsel and warning, for the last time. It was indeed a season of such powerfully excited feeling as could never be forgotten by any present. Symptoms of unfeigned regret were visible in every countenance, and it was with extreme difficulty that Heber himself could restrain his feelings, so as to be able to deliver the discourse.

After some important remarks on the vanity of fixing the affections on the fleeting things of earth, instead of placing them on that Being who alone is

immutable, he strikingly remarked, " My ministerial labours among you must have an end; I must give into other hands the task of watching over your spiritual welfare; and many, very many, of those with whom I have grown up from childhood, in whose society I have passed my happiest days, and to whom it has been, during more than fifteen years, my duty and my delight (with such ability as God has given me) to preach the gospel of Christ, must in all probability see my face in the flesh no more. Under such circumstances, and connected with many who now hear me by the dearest ties of blood, of friendship, and of gratitude, some mixture of regret is excusable, some degree of sorrow is holy. I cannot bid adieu to those with whose idea almost every recollection of past happiness is connected, without many earnest wishes for their welfare, and (I will confess it) without some severe self-reproach that, while it was in my power, I have done so much less than I ought to have done, to render that welfare eternal. There are, indeed, those who know, and there is *One* above all, who knows better than any of you, how earnestly I have desired the peace and holiness of his church; how truly I have loved the people of this place; and how warmly I have hoped to be the means, in his hand, of bringing many among you to glory. But I am at this moment but too painfully sensible that in many things, yea in all, my performance has fallen short of my principles; that neither privately nor publicly have I taught you with so much diligence as now seems necessary in my eyes; nor has my example set forth the doctrines in which I have, however imperfectly, instructed you: yet, if my zeal has failed in steadiness, it never has been wanting in sincerity; I have expressed no conviction which I have not deeply felt; have preached no doctrine which I have not steadfastly believed: however inconsistent my life, its leading object has been your welfare; and I have

hoped, and sorrowed, and studied, and prayed for your instruction, and that you might be saved. For my labours, indeed, such as they were, I have been most richly rewarded, in the uniform affection and respect which I have received from all my parishioners, and in these marks of emotion which I now witness around me, in which I am well nigh constrained to join. For all these, accept such thanks as I can render—accept my best wishes—accept my affectionate regrets—accept the continuance of the prayers which I have hitherto offered up for you daily, and in which, whatever and whereever my sphere of duty may hereafter be, my congregation at Hodnet shall (believe it) never be forgotten.

"Would to God I could hope to leave you all as truly at peace with each other as I trust and believe there is peace between me and you! Yet if there be any here whom I have at any time offended, let me entreat his forgiveness, and express the hope that he has already forgiven me. If any one who thinks he has done me wrong, (I know of none,) let him be assured that the fault, if it were one, is not only forgiven but forgotten; and let me earnestly entreat you all, as it may be the last request which I shall ever offer you—little children, love one ano-and forgive one another even as God, for Christ's sake, hath loved and forgiven you."

At the close of this service an elegant piece of plate, purchased by the parishioners, by subscriptions of not less than sixpence, and not more than a pound each, was presented to the doctor, bearing upon it the following inscription.

TO REGINALD HEBER, D.D.
THIS PIECE OF PLATE IS PRESENTED AS A PARTING GIFT
BY HIS PARISHIONERS,
WITH THE HOPE THAT IT MAY REMIND HIM, IN A FAR DISTANT LAND, OF THOSE WHO WILL NEVER CEASE TO THINK ON HIS VIRTUES WITH AFFECTION, AND HIS LOSS WITH REGRET.
A. D. 1823.

Dr. Heber was highly gratified with this token of his people's affection. Adverting to it in one of his letters, he observes, "This mark of their good will, in times like the present, is very affecting. In my visits to different cottages, and in my conversations with the labourers in the fields, and by the road-side, the tears have been more than once or twice conjured up into my eyes by their honest expressions of good will and prayers for my welfare. I certainly did not expect to feel so painfully as I have felt, my approaching separation from my parish; nor was I at all aware of the degree of regard which these good and kind-hearted people appear to have entertained for me. God bless them! I cannot help feeling ashamed of an affection which I have so imperfectly deserved. There is a pretty stanza in one of Southey's poems, the truth of which has often struck me, but never, I think, so much as to-day:—

> 'I've *heard* of hearts unkind—kind deeds
> With scorn or hate returning;
> Alas! the *gratitude* of men
> Has oftener left me mourning.'"

In taking leave personally of his friends, the doctor felt himself called upon, more than once, to state what were his motives in accepting the Indian bishopric. On such occasions, while he acknowledged that in coming to a conclusion, he had endured a severe struggle, he confessed, at the same time, that "he should never again have known peace of mind, had he neglected this call of duty." He solicited earnestly, of all his friends, an interest in their prayers, for success and support in his arduous undertaking.

On calling to take his farewell of Mrs. Dod, an elderly pious lady, who had long witnessed, with pleasure, the doctor's zeal in the Redeemer's cause, and who could never expect to see him again, he was thus addressed: "Well, Reginald, (for I never can call you my lord,) God be with you wherever you go! You have done much good at home; and

if you ever accomplish what you wish for India, your name will be venerated to the end of time. I owe you much, and you will always have my prayers for your welfare." Little perhaps did the doctor imagine, when he affectionately bade her farewell, expressing an earnest desire that if ever they met again on earth, they might be mutually more meetened for heaven, that they should each be called to their final reward, as was the case, at nearly the same time.

One of the doctor's last transactions in Shropshire was a proof of his inflexible integrity. An unprincipled individual had made a claim upon him for nearly a hundred pounds, and as there was every reason to think it was illegal, his friends advised him to refuse payment. There being, however, in the doctor's mind some little uncertainty respecting it, he resolved to pay the money; observing, at the time, "How can I reasonably hope for a blessing on my undertaking, or how can I commence so long a voyage with a quiet conscience, if I leave even the shadow of a committed act of injustice behind?" It is worthy of remark, and shows us how easily Providence can reward the upright, even in the present life, that about the same time an individual who had previously defrauded the doctor of a small sum, sent it to him through the hands of a clergyman, stating, that he could not endure the idea of his leaving England, for the great object he had in view, without making restitution.

The doctor took his final leave of his favourite Hodnet on the 22nd of April, 1823. In passing over the high ground near Newport, he turned round to take the last view of that endeared spot, where dwelt numbers, whose hearts he knew were filled with sadness at his departure, and who, he was assured, prayed earnestly for a blessing on the work in which he had engaged. His feelings, which up

to this time he had restrained, now burst forth; and after many most fervent prayers that God would bless the people, and more than supply the loss they might sustain by his departure, with deep emotion, he prophetically, as it afterwards proved, exclaimed, "I shall never again see my Hodnet! It is, however, an encouragement of no common value, that I carry out with me such good wishes, and such prayers, as I know are offered up on my behalf by many there and elsewhere. Heaven grant that I may do nothing to forfeit the one, or to render the other ineffectual; but that I may be able, at least, to imitate the diligence, the piety, and admirable disinterestedness of my excellent predecessor!"

From Hodnet Heber proceeded to Oxford, where he stayed two or three days. Hearing of his intended visit, many of his friends, some from a considerable distance, came to take their leave of one to whom they were so affectionately attached, and to greet him with their best wishes, that God would bless him and prosper his work. The members of his own college had done him the honour to request he would sit for his portrait, to be placed among those of the distinguished persons which adorn the walls of their hall. In giving his consent, he modestly expressed his sense of the very high and unusual compliment they had thus conferred on him, acknowledging it to be an honour far surpassing his merit, and indeed, one that he had no reason to expect; adding, that it afforded him much gratification, as it gave him a chance of living longer in the recollections of those to whom he felt so deeply indebted, and whose good opinion it would ever be the first object of his heart to deserve and retain.

The doctor's time was now so entirely taken up, either in attending the meeting of different religious societies connected with India, or in obtaining information respecting his new duties, that he could

scarcely devote any part of it to the society of those dear and valued friends, from whom, to his deep regret, he was soon to be separated. On the 18th of May, he preached his last sermon at Lincoln's Inn. It was listened to, throughout, with profound attention, by a most numerous and respectable audience, many coming from a considerable distance, for the sole purpose of being present on the occasion. The subject of the discourse, was the great doctrine of the atonement, from Colossians, iii. 3; and the sermon contained a lucid statement of that fundamental truth, with all its practical bearings, an unshaken confidence in which, for our salvation, to the exclusion of every other dependence, is shown to be productive of the happiest results where it is cordially received; reconciling its possessor to the endurance of every trial, and inspiring him with that courage and fortitude, in the midst of danger, which it were vain to look for from any other principles.

In this discourse he scarcely adverted to the affecting circumstances in which he was then placed, probably because he was apprehensive, if he did so, his own feelings would be too much overpowered. In the closing paragraph, however, he briefly touched upon it, remarking; "Death, it has been well and eloquently said, is to those who view it firmly, no more than a change of habitation. Even in this world we may often die; and whosoever finds occasion to tear himself from the friends of his earliest love and the scenes of his happiest recollections, will have experienced some of the worst and bitterest pangs by which our final dissolution can be accomplished. But it is in the power of us all, so to fill up the measure of our pilgrimage, as that the separation which we so much dread, whenever it comes, can never be eternal; but our parting with our friends may be the prelude to a happier and more enduring friendship, in those regions where love is

unalloyed and truth unsuspected, and where we shall reap their blessed harvest."

Among the persons present on that occasion was the late Joseph Butterworth, Esq., M. P., then one of the most zealous and influential individuals among that active and large body of Christians, the Wesleyan Methodists. On being asked by a friend who had heard the discourse, as they were leaving the chapel, how he had been pleased, that philanthropic and warm-hearted Christian exultingly replied, "Oh, sir, thank God for that man! thank God for that man!"

The deep interest which Dr. Heber took in the rescue of even one soul from the paths of vice will be seen from the following incident:—He knew that an individual, one of his parishioners, and occasionally one of his hearers at Hodnet, had long been notoriously addicted to habits of intemperance; and though he had acquitted his conscience, by giving him timely warning in public, (so far as he could do it without personality,) and still more frequently in private, of its fatally ruinous effects, so that had he taken no further means to rescue him from destruction, he could not have accused himself of negligence in the case; still, however, he thought it desirable to make a final effort to rouse him to reflection. Hence he wrote him a most Christian and affectionate letter; in which, after many expressions of regard, and of anxiety for his welfare, he proceeds to show, that neither health nor cheerfulness can long be the portion of the drunkard; and that even to enjoy prosperity, so far as this world is concerned, a man must be sober: he then enumerates some of the most striking Scripture passages where this vice is the most severely denounced, closing the letter with the following affectionate appeal: "Do not suppose, my good friend, that I name these things to you out of disrespect or a desire to give you pain: we have

long been neighbours, and you have been a kind and friendly neighbour to me. I sincerely esteem you and wish you well. But it is because I esteem you and wish you well, that I send you this long letter; and I now earnestly desire to call upon you, as with a voice from the dead, to the number of whom, in my long and perilous voyage, I may perhaps be added, to desire you to lay these things to heart, to fly from temptation, and to remember, that your health and prosperity, your life and immortal soul are in danger, if you fly not from the sin which does most easily beset you! God bless you and guide you! May he turn your heart to see the things which belong to your peace, and give you, in this world grace and happiness, and in the world to come, everlasting glory."

We have no means of ascertaining whether this affectionate letter met with the desired success; but we hope, for the credit of our common nature, that no one could be so besotted by this hateful vice, as to continue afterwards in its practice.

Dr. Heber was solemnly consecrated to the great work he had undertaken, according to the practice of the established church, on the 1st of June, 1823, he felt deeply on the occasion, and seemed, after the service, to regard himself as in a more especial manner than ever dedicated to God. He now resigned his living at Hodnet, which he had retained till this period only to make an arrangement, that in case the Indian climate should compel him to return before he had been there a sufficient time to be entitled to his pension, he might have it in his power to take possession of his former cure.

On the 8th of June, bishop Heber preached a sermon in St. Paul's, for the benefit of the charity-school held there. And, though this discourse was composed under great disadvantages, as he was then extremely harassed, in making preparations

for his voyage, yet was it strikingly adapted to the occasion. So delighted with it was the late Mr. Blades, of Ludgate Hill, that he sent the bishop, a few days afterwards, a note, expressive of his admiration, and begging his acceptance of a handsome present of glass, bearing on it the bishop's initials and the mitre.

According to previous appointment and notice, the bishop of Bristol delivered a valedictory address to bishop Heber, at a special meeting of the Society for Promoting Christian Knowledge, held in Bartlett's Buildings, June 13th, 1823; at which his grace the archbishop of Canterbury, presided; when most of the bishops, with many peers, and a number of other persons of distinction and eminence were present. Adverting to the pre-eminent qualifications of the bishop for his important station, the following striking remarks occur in the course of this admirable address. "With respect to any other individual who had been placed at the head of the church establishment in India, a suspicion might have been entertained that some worldly desire, some feeling of ambition mingled itself with the motives by which he was actuated. But in your case such an opinion would be destitute even of the semblance of truth. Every enjoyment which a well-regulated mind can derive from the possession of wealth was placed within your reach. Every avenue to professional distinction and dignity, if they had been the objects of your solicitude, lay open before you. What then was the motive which could incline you to quit your native land? to exchange the delights of home for a tedious voyage to distant regions? to separate yourself from the friends with whom you had conversed from your earliest years? What but an ardent wish to become the instrument of good to others—a holy zeal in your Master's service—a firm persuasion that it was your bounden

duty to submit yourself unreservedly to his disposal, to shrink from no labour that he might impose, to count no sacrifice hard that he might require? Of the benefits which will arise to the Indian church, from a spirit of self-devotion so pure and so disinterested, the society feel that it is impossible to make an exaggerated statement."

After some further most judicious remarks, his lordship thus closes the address. "It now only remains to assure your lordship, if such an assurance were indeed necessary, that in quitting your native land, you bear with you the esteem and the regret of the society. Though removed to a distant quarter of the globe, you will still be present to our thoughts. Every event which befals you will be to us a subject of the liveliest interest; and with our prayers for the success of your public labours, we shall mingle our petitions for your personal welfare and safety; humbly beseeching the Giver of all good gifts, that he will be pleased to shower his choicest earthly blessings on your head, till he shall at length call you, in the fulness of age and honour, to receive that eternal reward, which he has reserved in his heavenly kingdom for those who are the instruments of turning many unto righteousness."

To this eloquent and most feeling address, Heber delivered, extempore, an unpremeditated reply, tenderly and judiciously touching upon those points which would be likely to give offence to the adherents of any party in England or in India; and those who were present knew not which most to admire, the prudence or the piety of his remarks, while with a solemnity and humility never to be forgotten, he declared, "that his last hope was to become the chief missionary of the society to the east."

On the 15th of June, the bishop had, by indefatig-

able exertions, completed every arrangement for his departure; and as he was to embark the next day, he wrote a most pious and affectionate letter to his aged and much-beloved parent. "I think," said he, "and I hope, I am going on God's service. I am not conscious of any unworthy or secular ends; and I hope for his blessing and protection, both for myself and for those dear persons who accompany me, and whom I leave behind. God Almighty bless and prosper you, my beloved mother. May he comfort and support your age, and teach you to seek always for comfort where it may be found, in his salvation through Jesus Christ our Lord!" To his sister he adds, in the same letter,—"Bless you, dear, dear Mary, you and your worthy husband;* may He make you happy in your children and in each other, in time and in eternity! I know we have all your prayers, as you have ours. Believe me, that we shall be I hope useful, and if useful, happy, where we are going; and we trust in God's good providence for bringing us together again in peace, when a few short years are ended, in this world, if he sees it good for us; if not, yet in that world where there shall be no more parting nor sorrow, but where God shall wipe all tears from all eyes; and we shall join our dear father, and the precious babe whom God has called to himself before us."

On the following day, Heber, accompanied by a select party of kind relatives and friends, who wished to enjoy his company till the latest moment, went down the Thames in the Ramsgate steam-packet, to embark on board the Sir Thomas Grenville, then lying at Gravesend, ready to sail. Captain Manning complimented the bishop, by ordering the yards of the ship to be manned, and by firing a salute; and

* The Rev. C. C. Cholmondley, rector of Hodnet.

immediately the bishop was on board they weighed anchor; but the wind being unfavourable they were compelled soon to drop it again.

The wind continued adverse till the 18th, when a breeze sprang up which carried them into the Downs, and from thence to sea. The bishop embraced the earliest opportunity he could, after he had embarked, of proposing to captain Manning, to read evening-prayers regularly, to which the captain very readily consented. The bishop accordingly kept up the salutary practice during the whole of the voyage, except when circumstances rendered it impracticable.

The 22nd, the first Sunday, was very properly observed, as we learn from the bishop's journal. "This day the decks were all beautifully clean, being well scrubbed on Saturday night. The awning was spread over the quarter-deck, and the capstan and sides of the vessel concealed and ornamented with flags of different nations. Chairs were set on the poop for the officers and passengers, and spars laid across the deck for the sailors, who attended in clean shirts and trousers, well washed and shaved. In the space between the capstan and half-deck, was a small table set for me and the purser, who acted as clerk; and I read prayers and preached one of my Hodnet sermons, slightly altered, to a very attentive and orderly congregation of, altogether, I should think, one hundred and forty persons. The awning made really a handsome church, and the sight was a very pleasing one."

On the 24th, the wind became foul and blew heavy; and on the night of the following day, it increased to a storm, which for two hours was considered serious: but happily the vessel sustained no damage. A favourable breeze afterwards sprung up, which, by the 3rd of July, carried them within sight of Madeira; and had not the night shut

in with clouds they would have had a fine view of the land at about twenty miles distant, on the beam. "This day," writes the bishop, "Mr. Burnet predicted uncomfortable weather; and the captain, though he did not shorten sail, gave orders to have all the lower ports secured. We went to bed therefore not unprepared for a little tossing, though certainly not for all that followed. The wind was high during the night, and the swell more than commensurate; and our furniture, though we had secured it with unusual care, seemed alive. The moon during the latter part of the night was clear, and the view of the foaming surge, from the cabin-windows, was very majestic; but to enjoy it, it was necessary to hold hard with both hands."

The state of the bishop's feelings respecting his great undertaking, at this period, will be seen by the following extract from his correspondence. "A vessel bound for London passed us at dinner-time. Captain Manning hailed her, and asked her master to report at Lloyd's, that he had spoken the Thomas Grenville in such a latitude 'all well.' My wife's eyes swam with tears as this vessel passed us. For my own part, I am but too well convinced, that all my firmness would go if I allowed myself to look back even for a moment. Yet, as I did not leave home and its blessings without counting the cost, I do not, and I trust to God that I shall not, regret the choice I have made. But knowing how much others have given up for my sake, should make me more studious to make the loss less to them, and also, and above all, so to discharge my duty, that they may never think that these sacrifices have been made in vain."

In the bishop's letters of a subsequent date, he expresses nearly the same sentiments. "At present, alas! I cannot help feeling, and sometimes very sorrowfully, how much I am hereafter to depend, in

many things, on myself, my own resources, and my own judgment; how far I am removed from those whose partial friendship excused my faults, and whose candid judgment might correct them; and that, with more than usual fondness for society, I have left behind me such associates, both in intellect, urbanity, and regard to myself, as I cannot, by any possibility, hope to meet with elsewhere. Regret, however, is so obviously useless, that were I of a less sanguine temper than I believe myself to be, I should, I hope, be too wise to indulge it. I counted the cost of my undertaking before I made up my mind; and I happily am even better able than I expected to fix my attention on ulterior objects. The loss of friends excepted, I have as yet heard of nothing to make me regret my secession to India. The more I hear the more I see reason to believe, that with diligence and moderation, I may be extensively useful; and that with the precautions commonly in use, not only my own health, but those of my wife and child, may fare almost as well as in England.

"Of the sea, on which so large a part of my future life must be passed, (more particularly if I carry my Australasian visitations into effect,) I have already some means of forming an opinion; and so far as I am myself concerned, we seem likely to suit each other perfectly, though we have had a good deal of contrary weather, and our full allowance of the noble game of pitch and toss. I have not been unwell even for an hour; and between the various occupations of reading, writing, walking the quarter-deck, watching the flying-fish, and learning Hindoostanee or Persian, I have not as yet felt any of that vacuity of time of which I was most apprehensive, and of which others have complained as the worst calamity of a long sea voyage."

On the 6th of July, the bishop again performed

divine service, and preached a sermon on the Epistle for the day. "I did not feel quite sure," he remarks, "whether the subject were not too difficult for the major part of my audience. But I thought its discussion might, at all events, be serviceable to those of my hearers who had been educated, and I did not despair of making myself understood by the crew. I am inclined to hope, that I succeeded with many of them. All were very attentive; and the petty officers, more particularly, heard with great apparent interest. I am, on the whole, more and more confirmed in the opinion which Horsley has expressed in one of his sermons, that a theological argument clearly stated, and stated in terms derived from the ancient English language exclusively, will generally be both intelligible and interesting to the lower classes. They do not want acuteness, or the power of attending; it is their vocabulary only which is confined, and if we address them in such words as they understand, we may tell them what truths we please, and reason with them as subtlely as we can."

Under this date of the bishop's journal, we find the following interesting remarks respecting the flying-fish. "The flying-fish to day were very numerous and lively. They rose in whole flights to the right and left of the bow, flying off in different directions, as if the body of the ship alarmed and disturbed them. Others, however, at a greater distance, kept rising and falling without any visible cause, and apparently in the gladness of their hearts, and in order to enjoy the sunshine and the temporary change of element. Certainly there was no appearance or probability of any larger fish being in pursuit of one hundredth part of those we saw, nor were there any birds to endanger their flight; and those writers who describe the life of these animals as a constant succession of alarms, and rendered miserable by fear,

have never, I conceive, seen them in their mirth, or considered those natural feelings of health and hilarity, which seem to lead all creatures to exert, in mere lightness of heart, whatever bodily powers the Creator has given them. It would be just as reasonable to say, that a lamb leaps in a meadow for fear of being bitten by serpents, or that a horse gallops round his pasture only because it is in fear of some enemy, as to infer from the flight of these animals, that they are always pursued by the boneta."

The vessel continued her course with little variation during the next week, and on the following sabbath divine service was again observed. On this day, the bishop interfered prudently, but successfully, to prevent what he justly thought was a profanation of the day, the practice of harpooning and fishing, in which some of the crew were inclined, after service was over, to indulge; tempted so to do by there being a shoal of dolphins playing round the ship, but from which they immediately desisted on its impropriety being pointed out.

On the following Sunday, July the 20th, though the motion of the ship was such as to make it very inconvenient, yet the bishop read the prayers and preached as usual. The congregation, though on the whole good, was less numerous than on some former occasions. "This day," says the bishop, "I began translating St. John's Gospel into Hindoostanee."

The greater part of the 26th of July, on which day they passed the line, was spent in the mummeries usual on that occasion, which all went off with good humour; the more childish part of these ceremonies, which are said sometimes to be practised, being very properly omitted. The following day, being Sunday, divine service was again observed.

July 28th, the bishop writes. "Our progress con-

tinues rapid and favourable. The night is very beautiful, and from our situation on the globe, we had an opportunity of seeing many of the most considerable constellations of both hemispheres. Those of the northern heaven fall far short of the other in number and brilliancy. We have this day been six weeks on board. How little did I dream at this time last year, that I should ever be in my present situation! How strange it now seems, to recollect the interest which I used to take in all which related to southern seas and distant regions, to India and its oceans, to Australasia and Polynesia. I used to fancy I should like to visit them, but that I ever should be able to do so, never occurred to me. Now that I shall see many of these countries, if life is spared to me, seems not improbable. God grant that my conduct in the scenes to which he has appointed me, may be such as to conduce to his glory, and to my own salvation through his Son."

The bishop had been apprehensive, that the irregularity which he feared would be connected with his voyage, would prove very unfavourable to study. So far, however, was this from being the case, that after he had become accustomed to the hours, he found it rather beneficial than otherwise. "In my attempts to master Hindoostanee," he writes, "I have sufficient occupation for all the leisure time which I have at command. My wife is my fellow-student, though not my only one. Two of the young men on board have shown themselves glad to read with us; and there are two others, distinguished proficients in the languages of the East, of whom the one acts as our regular tutor, and the other has undertaken to become our writing-master. With these advantages I ought to make progress; and some years ago, I am persuaded I should have made rapid way. At forty, however, and with many other cares on the mind, I find it a harder task to

learn a new language, than I found it in the days of my French, German, and Italian; and the difficulty is increased by the circumstance, that all my previous knowledge is of little or no advantage to me, in the pursuit of my present object."

On the 10th of August, according to announcement on the previous Sunday, the bishop administered the sacrament to twenty-seven persons, including all the ladies on board, the captain, and the greater part of the officers, but only three seamen. At this the bishop felt disappointed, since the sailors had uniformly paid so much attention to all his sermons, and he fully expected more would have attended. On the whole, he was glad that he had administered the ordinance, as it afforded him an opportunity of forming something like an accurate estimate of the interest which the different individuals took in religion; and he had thereby acquitted his conscience of not neglecting a duty, which, though not essential to salvation, is of great importance, as a positive institute of the Redeemer.

It was justly regarded by the bishop as matter of much grateful acknowledgment to God, that he received such respectful attention from every one on board, and that he had so many opportunities of doing good during his voyage. Adverting to this circumstance, he remarks in his journal, "How different is the treatment which I meet with in the exercise of my duties on ship-board, from that of which Martyn so justly complained! A great change indeed, as every body tells me, has, since his time, occurred in the system of a sea-life. Most commanders of vessels are now anxious to keep up at least the appearance of religion among their men."

Under this date of the bishop's journal, some disparaging reflections are made on the prayer-meetings, which are now sometimes held among the seamen, on board large vessels; when some of the

more pious meet together at stated intervals, for the purpose of offering up, each in his turn, an extempore prayer to Almighty God, for such blessings as are suited to their circumstances; as if it were a practice that tended rather to foster fanaticism than to promote religion. That it has its attendant evils it would be wrong to deny; and, indeed, what practice is there which may not be perverted to pernicious purposes? But it can admit of no doubt, in the mind of those who have made themselves personally acquainted with the facts of the case, that its benefits far more than counterbalance its evils. The bishop himself admits, that it is a well-meant custom, and calculated to comfort and edify men thrown into close contact with each other, when surrounded with danger, especially when removed from a regular gospel ministry. Had the bishop been present at some of these meetings, we strongly incline to think, his ardent love of piety would have led him to give them his cordial if not his unqualified approbation.

August the 18th, in the bishop's journal, he writes, "Both yesterday and to-day we have had the opportunity of seeing no insignificant specimen of those gigantic waves of which I have often heard as prevailing in these latitudes. In a weaker vessel, and with less confidence in our officers and crew, they would be alarming; but, in our case, seen as they are from a strong and well-found ship, they constitute a magnificent spectacle, which may be contemplated with unmixed pleasure, though it is one that is truly awful and sublime. I have hardly been able to leave the deck, so much have I enjoyed it; and my wife, who happily now feels very little inconvenience from the motion, has expressed the same feelings. The deep blue of the sea, the snow-white tops of the waves, their enormous sweep, the alternate rising and sinking of the ship, which seems like a plaything in a

giant's hands, and the vast multitudes of sea-birds skimming around us, constitute a picture of the most exhilarating, as well as of the most impressive character: and I trust a better, and a holier feeling, has not been absent from our minds, of thankfulness to Him who has thus far protected us, who blesses us daily with so many comforts, beyond what might be expected, in our present situation; and who has given us a passage, through the whole extent of the Atlantic, so unusually rapid and favourable. This day ends the ninth week of our abode on board the Grenville."

During the night of the 19th, the Grenville passed the Cape and entered the Indian Ocean: and here, for several days, she encountered adverse winds. On the 9th of September, a fine breeze sprung up which carried them into the trade-wind, and led them to anticipate a much earlier arrival in India than had been expected. "Some of our party," writes the bishop, "are almost tempted to murmur at the singular rapidity with which our voyage thus far has been effected, as bringing us to India at an unwholesome season. For my own part, I have no apprehensions, either for myself or those dear to me. We are all, at this moment, in excellent health. Our habits of living have been, for some time back, such as are most likely to enable us to bear a change of climate without injury; and even during the worst and most sickly time of the year in Calcutta, by all that I can learn, little more is necessary to preserve health than to be strictly temperate, and to remain quiet during the heat of the day, and while it rains. And, indeed, while we are enjoying, and have enjoyed, such remarkable protection from God, during the whole of our voyage, it would be cowardice in the extreme, to distrust his further mercies, or to shrink back from those dangers which, some time or other, a resident in India must expect to encounter. I

therefore feel at present nothing but pleasure in the anticipation of our speedy arrival in that scene where I am hereafter to labour; or if I feel any anxiety, it is only as to the manner in which I may be able to acquit myself of duties so important, and in a situation so new."

Under the date of September 18th, in his journal, the bishop gives the following description of a sun-set which they beheld. "This evening we had a most beautiful sun-set; the most remarkable recollected by any of the officers or passengers, and I think, the most magnificent spectacle I ever saw. Besides the usual beautiful tints of crimson, flame-colour, &c. all which the clouds displayed, and which were strongly contrasted with the deep blue of the sea, and the lighter, but equally beautiful blue of the sky, there were, in the immediate neighbourhood of the sinking sun, and for some time after his disk had disappeared, large tracts of a pale, translucent green, such as I had never seen before, except in a prism, and surpassing every effect of paint, or glass, or gem. Every body on board was touched and awed by the glory of the scene; and many observed that such a spectacle alone was worth the whole voyage from England. One circumstance in the scene struck me, as different from all which I had been led to expect in a tropical sun-set; I mean that its progress from light to darkness was much more gradual than most travellers and philosophers have stated. The dip of the sun did not seem more rapid, nor did the duration of the tints on the horizon appear materially less, than on similar occasions in England. Neither did I perceive any striking difference in the continuance of the twilight. I pointed out the fact to major Sackville, who replied, he had been convinced that the supposed rapidity of sun-rise and sun-set in India had been exaggerated; that he had always found a good hour between

dawn and sun-rise, and little less between sun-set and total darkness. September 19th, I wakened before dawn this morning, and had therefore an opportunity of verifying, to a certain extent, major Sackville's observations on a tropical sun-rise. I had no watch, but to my perceptions his account was accurate."

So rapid had been their progress, that by the 27th of September they had arrived within sight, from the mast-head, of the Pagoda of Juggernaut, that frightful scene of idolatrous obscenity and blood. The next day, being Sunday, the bishop read prayers and preached for the last time on shipboard, a practice which he had been able to keep up, though sometimes with much difficulty, through the voyage.

On the evening of October 3rd, they anchored in Saugor roads; and at day-break, on the following morning, writes the bishop, "we had a good view of the island of Saugor; a perfectly flat and swampy shore, with scattered tall trees, dock-like firs, and jungle about the height of young coppice-wood, of a very fresh and vivid green. Saugor has always been notorious for its wild deer and its tigers; and with so much dread is it regarded by the natives, that it is almost impossible to induce them to approach the wilder parts of its shore, even in boats, as instances are said to be by no means unfrequent, of tigers swimming off from the coast to a considerable distance. This danger is probably, like all others, overrated; but it is a fortunate circumstance that some such terror hangs over Saugor, to deter idle seamen and young officers from venturing on shooting excursions, so much as they otherwise would do, on a shore so dreadfully unwholesome as all these marshy inlets are."

The Hindoos in their boats soon appeared round the Grenville, offering their fish and fruit for sale: the fruits were shaddocks, plantains, and coco-nuts.

"They were," writes the bishop, "all small, slender men, extremely black, but well made, with good countenances and fine features; certainly a handsome race. Two observations struck me forcibly; first, that the deep bronze tint is more naturally agreeable to the human eye, than the fair skins of Europe; since we are not displeased with it even in the first instance, while it is well known that to them a fair complexion gives the idea of ill-health, and of that sort of deformity which in our eyes belongs to an Albino. There is, indeed, something in a negro which requires long habit to reconcile the eye to him; for this the features and the hair, far more than the colour, are answerable. The second observation was, how entirely the idea of indelicacy, which would naturally belong to such naked figures as those now around us, if they were white, is prevented by their being of a different colour from ourselves. So much are we children of association and habit, and so instinctively and immediately do our feelings adapt themselves to a total change of circumstances."

The Grenville nearly reached Diamond Harbour, the place where the East India Company had their first settlement, on the 6th, and was met by the government yacht, which had been sent there for the bishop's accommodation; on board which were Mr. Mill, the principal of Bishop's College, and Mr. Corrie, one of the chaplains in the company's service, who had kindly come down to meet the bishop. In the evening he entered the yacht, and took possession of the convenient and elegant cabins fitted up for his reception. The following day was principally spent in making enquiries respecting ecclesiastical affairs; and the bishop soon found that a vast accumulation of business, some of it of the most perplexing and trying nature, awaited his arrival.

CHAPTER VII.

First spot the Bishop visits in India—His lordship's safe arrival at Calcutta—Introduction to lord Amherst—Installation—Preaches his first sermon in India—Immense accumulation of ecclesiastical affairs—Successful efforts to reconcile contending parties—Consecration of churches—Great attention to schools—Their obvious utility—Pleasure the Bishop took in his labours, and zeal with which he prosecuted them—Multiplicity of his engagements—His description of Calcutta—Manners and habits of the natives—Bishop's College—Lively interest his lordship takes in its completion—Happy effects of his lordship's conciliatory spirit—Great want of ministers in Ceylon.

THE first spot on which the bishop landed in India was an interesting village on the banks of the Ganges, that had seldom before been visited by Europeans. Here he was invited by the natives to view the pagoda, which they called the temple of Mahadeo. He followed his guides through the beautiful grove which overshadowed their dwellings, by a winding and narrow path, until he arrived at a small building, with three apertures in the front, resembling lancet-windows, in the age of Henry the Second. A flight of steps led up to it, where the Brahmin, apparently a most ignorant man, waited to receive

him. Of this spot, writes the bishop, "I greatly regretted having no means of drawing a scene so beautiful and interesting: I never recollect having more powerfully felt the beauty of similar objects. The greenhouse-like smell and temperature of the atmosphere which surrounded us, the exotic appearance of the plants and of the people, the verdure of the fields, the dark shadows of the trees, and the exuberant and neglected vigour of the soil, teeming with life and food, neglected, as it were, out of pure abundance, would have been striking under any circumstances; they were still more so to persons just landed, after a three months' voyage; and to me, when associated with the objects which have brought me out to India—the amiable manners and countenances of the people, contrasted with the symbols of their foolish and polluted idolatry, now first before me—impressed me with a very solemn and earnest wish, that I might, in some degree, however small, be enabled to conduce to the spiritual advantage of creatures so goodly, so gentle, and now so misled and blinded."

As the progress of the government yacht up the river was slow, owing to the strength of the opposing current, and the light winds which then prevailed, it was thought desirable to send two bholiahs (large row-boats, with convenient cabins) to convey the bishop and his suite to Calcutta. In these he set out on the following day, October 10th, and had a delightful passage nine miles further up the river. On landing he was conducted to the government-house in the fort, which lord Amherst had kindly assigned for his temporary residence, where he arrived safely in the twilight of the evening, and found a number of native servants in readiness to obey his orders.

Immediately on his lordship's arrival, he composed and offered up the following prayer. "Accept,

O blessed Lord! my hearty thanks for the protection which thou hast vouchsafed to me and mine during a long and dangerous voyage, and through many strange and unwholesome climates. Extend to us, I beseech thee, thy fatherly protection and love in the land where we now dwell, and among the perils to which we are now liable. Give us health, strength, and peace of mind. Give us friends in a strange land, and favour in the eyes of those around us. Give us so much of this world's good as thou knowest to be good for us; and be pleased to give us grace to love thee truly, and constantly to praise and bless thee; through thy dear Son, Jesus Christ our Saviour. Amen."

The house assigned to the bishop, for his present use, was a large and handsome building, situated in the centre of the vast square formed bythe fort, the barracks, and other buildings. The square is grassed over, and divided by broad roads of pounded brick, with avenues of tall trees, on which were immense flights of crows: when his lordship arrived, they had scarcely finished their evening concert. In the house was a lofty and well-proportioned hall, forty feet by twenty-five, and a drawing-room of the same length, with six or seven rooms on the same floor; one of which served as a chapel, the others being chiefly appropriated to different offices or lobbies. Suspended from the ceiling of the different apartments were what are termed punkas, consisting of large frames of light wood, covered with cotton, resembling fire-boards, to which cords were attached, and which servants were employed to draw backwards and forwards, to agitate the air and cool the apartments. A number of glass lamps, filled with coco-nut oil, were hung round the white and otherwise unadorned walls.

On the 11th of October, 1823, the bishop was introduced to the governor-general, lord Amherst, who

accompanied him to the cathedral, where the ceremony of the bishop's installation was performed. The day following, being Sunday, the bishop preached his first sermon in India, to a good congregation, in the cathedral.

His lordship now entered upon the important business that devolved upon him; and when he came to look into it, such was the state of its affairs, that he felt almost alarmed at the immense accumulation of ecclesiastical matters that required to be immeditely settled. He however applied to it with the utmost diligence and perseverance, and thus brought it, before long, into something like a manageable compass. In one of his letters he writes: "My situation here is extremely pleasant, as pleasant as it can be at a distance from such friends as I have left behind; and I have a field of usefulness before me, so vast that my only fear is, lest I should lose my way in it. The attention and the kindness of the different members of the government, and the hospitality of the society at Calcutta, have been every thing we could wish, and more. The arrears of business which I have to encounter, though great, and some of a vexatious nature, are such as I can now see my way through. My own health, and the health of my wife and child, have rather improved than otherwise since our landing; and the climate, now that we have lofty rooms, and the means of taking exercise at proper times of the day, is any thing but intolerable. On the whole, you will judge, from my description, that I have abundant reason to be satisfied with my present comforts and my future prospects; and that, in the field which seems open to me for extensive usefulness and active employment, I have more and more reason to be obliged to the friend who has placed me here."

One of the first things that required the bishop's attention, and for which, indeed, he was admirably

qualified, was that of reconciling contending parties, and making peace between those with whom no strife or divisions ought to have existed. A dispute had unhappily arisen between the Rev. Mr. Davis, the senior chaplain in the Bombay establishment, and the Rev. Dr. Barnes, the archdeacon of Bombay; the former having refused to permit the latter to occupy his pulpit so frequently as he desired. This refusal created a most unpleasant discussion, which could only be set at rest by an appeal to their new diocesan. A large parcel of papers, from the archdeacon, relative to this affair, was handed to the bishop very shortly after his arrival, who, though surrounded by a press of other matters not less important, attempted immediately to heal the breach, and happily his efforts proved completely successful.

Instead of issuing an authoritative mandate, he preferred the more Christian, and not less effective method of addressing to Mr. Davis, who appeared to be the aggressing party, a long letter, in which he entered fully into the details of the case, concluding with the following admirable remarks: "I entreat you, as your fellow-labourer in the Lord, as your spiritual father, (however unworthy the name,) I advise, exhort, and admonish you, that you no longer seek to narrow the usefulness and impede the labours of your brother; that you no longer continue to offer to the heathen, and those who differ from our church, the spectacle of a clergy divided among themselves, and a minister in opposition to his spiritual superiors; but that you recal your unguarded words; that you recollect your ordination engagement; and even if you are still unconvinced as to the full extent of the claims which your archdeacon and your diocesan have over you, that you would be ready to abandon, for the sake of peace, some little of your supposed independence, and rather endure a

wrong than violate a charity. It is my duty to remind you, that the dissensions of brethren are no fit subjects for levity; that the resistance of an ecclesiastic to his superiors, even if it were just and necessary, should still be a cause of sorrow; and that the last time of all others in which a Christian should show disrespect to those in authority over him, is the time when he is personally at variance with them. It is probable that an opportunity will soon be given you of retracing your recent steps, and by a ready compliance with your archdeacon's request, and a respectful demeanour, of blotting out the past for ever. For God's sake, for the sake of his church, for the temporal interests of your family, which may be greatly injured by the possible consequences of contumacy, and for your own eternal interests, which cannot be safe while engaged in such a struggle, let not this opportunity pass away. That the God of peace, of order, and of love, may enlighten, direct, and bless you, is the sincere prayer of, &c."

This truly Christian and apostolic advice was followed by the happiest result. The breach was healed, and the parties cordially united their efforts in the common cause of Christianity.

On the 4th of November the bishop consecrated a church at Dum Dum; and on the 12th he performed the same ceremony in the church of St. James, in Calcutta, having previously, in both instances, obtained the sanction of the government, besides receiving a written assurance from the governor in council, that the building should thenceforward be appropriated to the worship of God, after the form of the English church. "This," writes the bishop, "I thought a sufficient title, and it was certainly all that could be obtained in this country. Accordingly I determined not to lose the opportunity of giving the sanction of a most impressive form

of dedication to these two churches, as likely to do good to all who shared in the service, and to offend nobody; while if, which is utterly unlikely, any future governor should desecrate the place, on his own head be the transgression."

The immense pressure of ecclesiastical business, which required the bishop's attention, did not deter him from interesting himself much in promoting the success of the different schools that were established for the education of the young. After administering the sacrament in the cathedral, on the 2nd of November, to a number of communicants, he went in the evening to see the extensive and useful establishment, the school for European female orphans, supported by subscription, and conducted, very highly to her credit, by Mrs. Thomason.

A few days afterwards, the bishop attended the first meeting of the governors of the free-school which had occured since his arrival. On this occasion, he writes: "I saw the whole establishment: it is a very noble institution, consisting of a school, where two hundred and forty-seven boys and girls are lodged, boarded, and clothed, and some received as day-scholars. They are all instructed in English reading, writing, ciphering, and their religious faith and duties, for which purpose, the different catechisms and other compendia furnished by the Society for Promoting Christian Knowledge are employed. The system of Dr. Bell is pursued in these schools, except that the climate requires more sitting than he allows, and this therefore is arranged according to the plan of the Lancasterian system. The boys are very well taught; many of them write beautiful hands, and are excellent accountants, for both which, indeed, they have a strong natural turn; but their reading is not good. They, most of them, exhibit, according to the head-master, considerable quickness and a good memory; but are deficient, when

compared with English boys of the same age and rank in life, in common sense, courage, and honesty."

The bishop, accompanied by many other distinguished Europeans, attended an examination of the native female schools, instituted by Mrs. Wilson, and carried on by her, together with her husband and the other missionaries of the Church Missionary Society. "The progress," writes the bishop, "which the children, as well as the grown pupils, had made, was very creditable; and it may show how highly we ought to appreciate Mrs. Wilson's efforts, when I mention, that at the time she began her work, there was no known instance of an Indian female having been instructed in reading, writing, or sewing; and that all those who knew most of the country, regarded her attempt to establish female schools, as idle as any dream of enthusiasm could be. She is a sensible and amiable young woman, with patience and good temper sufficient to conquer most obstacles, and has acquired an influence over these poor little girls and their parents, as well as over her grown pupils, which at first sight seems little less than magical. It was very pretty to see the little swarthy children come forward to repeat their lessons, and show their work to lady Amherst, blushing even through their dark complexions, with their muslin veils thrown carelessly round their slim half-naked figures, their black hair plaited, their foreheads speckled with white or red paint, and their heads, necks, wrists, and ankles loaded with all the little finery they could beg or borrow for the occasion. You may imagine what were my sensations on seeing these poor little children seated on the ground, writing their letters in sand, or their copies on banana leaves; coming out, one after another, to read the history of the good Samaritan, or of Joseph; proud of showing their knowledge, and many of

them able to give a very good account of their studies. I have been even more than gratified at seeing the confidence and respect evidently shown by the elder villagers to those who superintend these schools. Their parents make no objection to their learning the catechism, or being taught to read the Bible, provided nothing is done which can make them lose caste. And many of the Brahmins themselves, either finding the current of popular opinion too strongly set in favour of the measures pursued for them to struggle with, or really influenced by the beauty of the lessons taught in Scripture, and the advantage of giving useful knowledge, appear to approve of Mrs. Wilson's plan, and attend the examination of her scholars."

This excellent lady thought herself fortunate, when she first commenced her valuable labours, to have seven pupils committed to her care; what must have been her gratification to find, that in less than three years after this visit of the bishop, the number of her pupils was increased to six hundred, in and around the suburbs of Calcutta; and that, in a short time afterwards, a capacious and convenient central school-room was erected for their accommodation?

The erection of this school-room appears to have originated with the bishop, shortly after a subsequent visit which he paid to the school, to witness again the examination of the scholars. Objections had been made by some individuals, to send their daughters where so many men resided, as was necessarily the case where the establishment was then kept. The best method to obviate these objections, which seemed not unreasonable, was to erect a large room for the purpose, in a more convenient spot; and to carry this project into effect, the bishop wrote several excellent letters to different influential individuals, to obtain their patronage and support. To Mrs. C. Lushington his lordship writes: "The object, you are

aware, of the institution, will not be to attempt in any direct way the making converts, but to give to as many of the Indian females as possible, a useful and moral character, to enable them to read the Scriptures, and to leave them, in short, in such a state of mental cultivation as will enable them, in after life, to choose their religion for themselves. It will be, I think, in this, if in any manner, that we shall see any considerable number of Hindoos converted. But whether they are converted or no, such an education as they will receive in these schools will be, at all events, a great positive benefit; and the eagerness which, even now, under all discouragements, the native girls manifest for instruction, gives me good hope, that under the countenance and management which I hope to obtain for the system, it may flourish to a far greater extent, and eventually alter, in a considerable degree, the situation of females in India."

This desirable project was ultimately carried into effect, and succeeded beyond the bishop's most sanguine expectation. A female-school, with apartments for Mrs. Wilson, according to a plan drawn by the bishop, was built, the expense of which was defrayed, partly by a liberal grant from the Church Missionary Society, partly by a splendid donation of Raja Roy, and partly by the voluntary contributions of resident Europeans. As a proof how fast, even then, the prejudice against educating their females was wearing away among the natives, the bishop well remarks: "At the commencement of Mrs. Wilson's undertaking, it was extremely difficult to engage any person of character to enter on the employment of teacher: at the end of seven years a considerable number of monitors is found in each school; and many of the most respectable Hindoo families have applied for teachers to instruct their daughters in their own houses.

"Mrs. Wilson's first care was to get a pretty good knowledge both of Hindoostanee and of the vulgar Bengalee; her next, to circulate her proposals in these languages, urging on parents the advantages which their daughters would derive from her instructions, as servants, as mothers, and mistresses of families, promising a strict regard to caste; remarking, that whether they became Christians or no, it would do them no harm to become acquainted with the European Shaster, and the rules of conduct which Europeans professed to follow to each other. She went about a good deal herself among the natives; persuaded some of the leading Gooroos, or religious teachers, to honour her school with their presence and inspection; and all now goes on smoothly. Rhadacant Deb, one of the wealthiest natives in Calcutta, and regarded as the most austere and orthodox of the worshippers of the Ganges, bade, some time ago, her pupils go on and prosper; adding, that if they practised the sermon on the Mount as well as they repeated it, he would choose all the handmaids for his daughters and wives from the school. I do not say, nor do I suppose, that any large proportion of these children will become Christians: but whether they become so or not, they must be great gainers by what they learn; and it is probable that some, at least, in the present generation, and probably far more among their children, will be led to compare our system with their own, and seriously, and in a real zeal for their own salvation, to adopt the truth."

It is not a little gratifying to learn, from the bishop's journal, that there is not even a semblance of opposition to the efforts which are now making to enlighten the Hindoos. "This," says his lordship, "I had some days ago an excellent opportunity of observing, in going round the schools supported by the Society for Promoting Christian Knowledge,

with Mr. Hawtayne, and seeing with how much cordiality he was received, not only by the children themselves and the schoolmasters, though all of them were Hindoos and Mussulmans, but by the parents and neighbouring householders, of whatever religion. Of opportunities for education there seems no want, either for rich or poor: there are some considerable schools for the children of the former, of both sexes, as we have already hinted. There is an excellent free-school for the latter; and the children of soldiers and officers have the Military Orphan Asylum, from which, where legitimacy exists, no tint or complexion is excluded."

The zeal of the bishop in the Redeemer's cause had now scope for exertion, fully commensurate with his wishes. The field of useful labour that lay before him was almost boundless, and the prospects of success so encouraging, that he writes, "If Providence blesses me with health, I have no doubt of being as happy here as I should be any where, at such a distance from my dear and excellent friends. Emily and I have, thank God, remained perfectly well through all our changes of climate. I am constantly, and sometimes intensely occupied, insomuch that I have as yet had no time whatsoever for my usual literary pursuits, and scarcely any for the study of Hindoostanee and Persian, or the composition of sermons, of which last, owing to a mistake, my main stock was sent by another ship, which has not yet arrived; so that I have more trouble in this way than I expected. Our way of life is now suited to the climate. The general custom is, to rise at six in the cold season, and at half-past four in the morning during the hot weather, and to take exercise on horseback till the sun is hot; then follows a cold bath, prayers, and breakfast. This last is a sort of public meal, when my clergy and other friends drop in; after which I am engaged in busi-

ness until two, when we either dine, or eat our tiffin; we then go out again till five or six, till darkness drives us home, where we spend a tranquil evening."

The very extensive correspondence, on affairs often most intricate and perplexing, which the bishop now had to keep up, almost wholly unassisted, was such as took up nearly his time. "My principal labour here," he writes, "is in the multitude of letters from the archdeacons, the chaplains, the charitable institutions, the supreme government, and the inferior governments of Madras and Bombay, which I have constantly to read and answer. Besides my official secretary I am obliged to keep a native amanuensis, as every thing connected with churches, chaplains, missionaries, and schoolmasters, passes through my hands or is referred to me by government. I must, too, do almost the whole myself, since, though I keep a native scribe at work from nine till four daily, he can only be trusted to copy what I write, while it is necessary for me to obtain and keep copies of all the official correspondence, in which I am a party; besides which, my intercourse with the chaplains, missionaries, and religious societies, much of which would in England be settled by a few minutes' conversation, must here be carried on by letter, and made the subject of long arguments, explanations, and often of rejoinders. I have lately, too, been obliged to compose often two, and sometimes three sermons in a week, amid greater distractions and fewer opportunities of study or reference than I had ever before to complain of, being at present entirely without books. I continue well, however, thank God; and have abundant reason at present to be hopeful and contented in my situation, where I meet with much attention and kindness, and where the apparent field of usefulness is so great, that while I deeply feel my own insufficiency, I am more and more impressed with the

undeserved goodness of God in calling me to such a situation."

It is customary in Calcutta, on Christmas-day and on Easter-Sunday, for the communicants at the different churches to give very liberal donations to supply the wants of the poor Europeans, there being no poor-rate collected for their relief, as in England. The money thus collected frequently amounts to a considerable sum, and is managed and distributed, very properly, by a committee of gentlemen chosen for the purpose. Delighted with an opportunity of promoting so excellent an object, the bishop preached on Christmas-day to a large congregation, and afterwards administered the sacrament; and it afforded him great pleasure to find that there were nearly three hundred communicants on the occasion; not only because he hoped that the sum raised for the poor would be more likely to meet the exigency of every case, but because it gave him, at least, some hope, that the number of those who were influenced by Christian principles, was greater than he had supposed.

The bishop had now been in Calcutta long enough to form a correct opinion of the town, of which he gives in his journal the following interesting and picturesque description. "Calcutta, when seen from the south, on which side it is built, round two sides of a great open plain, with the Ganges on the west, is a very noble city, with tall and stately houses, ornamented with Grecian pillars, and each, for the most part, surrounded by a small garden. The churches are not large, but very neat and even elegant buildings, and the government-house is, to say the least of it, a more showy palace than London has to produce. These are, however, the *front lines;* behind them ranges the native town, deep, black, and dingy, with narrow crooked streets, huts of earth baked in the sun, or of twisted

bamboos, interspersed here and there with ruinous brick bazaars, pools of dirty water, coco-trees, and little gardens, and a few very large, very fine, and generally very dirty houses of Grecian architecture, the residence of wealthy natives. There are some mosques of pretty architecture, and very neatly kept, and some pagodas, but mostly ruinous and decayed, the religion of the people being chiefly conspicuous in their worship of the Ganges, and in some ugly painted wooden or plaster idols, with all manner of heads and arms, which are set up in different parts of the city. Fill up this outline with a crowd of people in the streets, beyond any thing to be seen even in London, some dressed in tawdry silks and brocades, more in white cotton garments, and most of all black and naked, except a scanty covering round the waist, besides figures of religious mendicants, with no clothing but their long hair and beards in elf-locks, their faces painted white or yellow, their beads, in one ghastly lean hand, and the other stretched out, like a bird's claw, to receive donations; marriage processions, with the bride in a covered chair, and the bridegroom on horseback, so swarthed round with garlands as hardly to be seen; tradesmen sitting on the ground in the midst of their different commodities, and old men looking on, perched, naked as monkeys, on the flat roofs of the houses; carts drawn by oxen, and driven by wild-looking men with thick sticks, so unmercifully used as to undeceive perfectly all our notions of Brahminical humanity; attendants with silver maces pressing through the crowd, before the carriage of some great man or other; no women seen except of the lowest class, and even these with heavy silver ornaments on their dusky arms and ankles; while coaches, covered up close with red cloth, conveying the inmates of the neighbouring seraglios to take what is called 'the air;' a con-

stant creaking of cart-wheels, which are never greased in India; a constant clamour of voices, and an almost constant jingling of drums, cymbals, &c. in honour of some of their deities; and add to all this, a villanous smell of garlic, rancid coco-nut oil, sour butter, and stagnant ditches, and you will understand the sounds, sights, and smells of what is called the 'Black Town' of Calcutta. The singularity of this spectacle is best and least offensively enjoyed on a noble quay which Lord Hastings built along the shore of the river, where the vessels of all forms and sizes, Arab, Indian, Malay, American, English; the crowds of Brahmins and other Hindoos, washing and saying their prayers; the lighted tapers which, towards sun-set, they throw in, and the broad stream which sweeps them by, guiltless of their impiety and unconscious of their homage, afford a scene such as no European and few Asiatic cities can at all parallel in interest and singularity."

Of the manners and habits of the natives the bishop writes: "I have, as yet, hardly seen enough of the people of this country to form an opinion; I have seen enough, however, to find that their customs, their habits, and their prejudices, are much misunderstood in England. We have all heard, for instance, of the humanity of the Hindoos towards brute creatures, their horror of animal food, &c., and you may be, perhaps, as much surprised as I was, to find, that those who can afford it are hardly less carnivorous than ourselves; that even the purest Brahmins are allowed to eat mutton and venison; that flesh is permitted to many castes, and pork to many others; and that, though they consider it as a grievous crime to kill a bullock for the purpose of eating, yet they treat their draft-oxen, no less than their horses, with a degree of barbarous severity that would turn an English hackney-coachman sick.

Nor have their religious prejudices, and the unchangeableness of their habits been less exaggerated. Some of the best informed of their nation, with whom I have conversed, assure me, that half their most remarkable customs of civil and domestic life are borrowed from their Mahommedan conquerors; and at present there is an obvious and increasing disposition, to imitate the English in every thing, which has already led to very remarkable changes, and will, probably, lead to still more important. The wealthy natives now all affect to have their houses decorated with Corinthian pillars, and filled with English furniture. They drive the best horses and the most dashing carriages in Calcutta. Many of them speak English fluently, and are tolerably read in English literature. Among the lower orders the same feeling shows itself more beneficially, in a growing neglect of *caste*, in not merely a willingness, but an anxiety to send their children to our schools, and a desire to learn and speak English, which, if properly encouraged, might, I verily believe, in fifty years' time, make our language what the Hindoostanee is at present, the *Oardoo*, or *court* and *camp* language of the country. And though instances of actual conversion are as yet very uncommon, yet the number of children, both male and female, who are now receiving a sort of Christian education, reading the New Testament, repeating the Lord's Prayer and Commandments, and all with the consent, or at least without the censure of their parents or spiritual guides, have increased during the last two years to an amount which astonishes the old European residents, who were used to tremble at the name of a missionary, and shrink from the common duties of Christianity, lest they should give offence to their heathen neighbours. So far from that being a consequence of the zeal which has been lately shown, many of the Brahmins express admiration of the

morality of the gospel, and profess to entertain a better opinion of the English, since they have found that they too have a religion and a Shaster. All that seems necessary for the best effects to follow is, to let things take their course, to make the missionaries discreet, to keep the government, as it now is, strictly neuter, and to place our confidence in a general diffusion of knowledge, and in making ourselves really useful to the temporal as well as spiritual interest of the people among whom we live. I do not by any means assent to the pictures of depravity and general worthlessness which some have drawn of the Hindoos. They are decidedly, by nature, a mild, pleasing, and intelligent race; sober, parsimonious, and, where an object is held out to them, most industrious and persevering. Their reluctance to embrace Christianity is not, in any degree, more than might have been expected, in any country where a system so entirely different from that previously professed was offered, and offered by those of whom, as their conquerors, they may well entertain considerable jealousy. Their own religion is, indeed, a horrible one; far more so than I had conceived: it gives them no moral precepts; it encourages them in vice by the style of its ceremonies, and the character given of its deities, and by the institution of caste, it hardens their hearts against each other to a degree which is often most revolting. A traveller falls down sick in the streets; (I am mentioning a case which happened a few days ago;) nobody knows what caste he is of, therefore nobody goes near him, lest they should become polluted: he wastes to death before the eyes of a whole community, unless the jackals take courage, from his helpless state, to finish him a little sooner; and perhaps, as happened in the case to which I allude, the children are allowed to pelt him with stones and mud. The man of whom I am speaking was found

in this state, and taken care of by a passing European; but if he had died, his carcass would have lain in the streets till the vultures carried it away, or the magistrates ordered it to be thrown into the river."

One of the great objects to which bishop Middleton devoted much of his attention, and which will ever remain a splendid monument of his diligence and perseverance, reflecting lasting honour upon his memory, was the erection of a spacious college for instructing both Mussulmans and Hindoos in the English language, and in every branch of useful knowledge; and for educating native and European Christians in the doctrines of the church, so as to qualify individuals for the offices of schoolmasters, catechists, and ministers, for translating the Scriptures, and for the reception and improvement of such missionaries as might be sent from England, before they were appointed to their respective stations. To this very important object did bishop Heber's predecessor devote a great part of his time and personal labour. He drew all the plans himself, and regulated many of its most minute internal arrangements; and there is reason to believe, that the anxiety he felt for its completion accelerated his death, if it was not its chief cause. Although the good bishop did not live long enough to witness the completion of his pious design, yet was his life spared till he had appointed the principal professor, and had laid down rules for the future government of the college.

This splendid edifice, built in the gothic style of queen Elizabeth's time, is situated on the right bank of the Hooghly, adjoining the company's botanical gardens, about three miles from Calcutta, on the opposite side of the river; and forms a beautiful object on sailing up what is termed the Garden-Reach. The Society for Promoting Christian Knowledge

contributed five thousand pounds towards its erection; and the Church Missionary Society, in a short time after, voted an equally munificent sum for the same object, and has granted every year, since 1822, one thousand pounds towards its support: two thousand pounds were given by the British and Foreign Bible Society for the same object, to be more particularly applied to the translating department; and bishop Middleton himself gave four thousand rupees towards it.

When bishop Heber arrived in India, the college was far from being in a flourishing state: the internal part of the structure was almost every where incomplete; and though the sums collected for its erection had been most liberal, yet were they now nearly all expended, the building having cost a much greater sum than the original estimate. As very little had been done in it since bishop Middleton's decease, it was still not in a sufficient state of forwardness either to receive the missionaries who arrived from England, or to admit of the residence within its walls of Mr. Mill and his family, whom the bishop had appointed principal professor. Bishop Heber soon perceived the importance of this institution, and entering with much spirit into all the plans of his predecessor respecting it, he cheerfully undertook the entire management of all its affairs. Under his inspection and arrangement, aided, as he now was, by liberal annual grants from the Church Missionary Society, the works went on rapidly, and in the course of the ensuing year professor Mill and his family removed into college. The chapel was not then completed, but the library, a long and spacious room, was in a sufficient state of forwardness to admit of having divine service performed in it; in which, public morning and evening prayers were constantly read, and where a very respectable congregation, chiefly the residents of Howrah, a neigh-

bouring town, attended for worship on the Sundays.

The library, which was fitted up with stalls, similar to the Bodleian Library at Oxford, contained at that time, near three thousand volumes. Bishop Middleton had enriched it with some excellent Syrian manuscripts, and at his death, had bequeathed to it five hundred valuable volumes from his own library. The importance of this institution bishop Heber never overlooked. In its behalf he preached sermons at Calcutta, at Colombo, and at Bombay. Under his superintendence it went on steadily towards its completion: the second and third professors were appointed; and at his lordship's request, an additional grant of sixty acres of waste ground, on its western extremity, was obtained from government. There is reason to believe, that this institution was regarded by the bishop as increasingly important, to the close of his life, as he intended, had he been spared, to have pleaded its cause in Madras, and in some other places, that he might be able subsequently to carry into effect his plan of enlarging the college, by adding two wings to it for the accommodation of a greater number of students. It is gratifying to know, that before the end of 1826 its printing-house was completed, and its press in most active operation; that there were then residing in the college three professors, with their families, two missionaries, and eleven students; and that the additional wings which he had contemplated, and in fact himself designed, were then erecting.

It was the particular wish of bishop Heber before he left England, to have the missionaries sent out to India by the Church Missionary Society, placed under his jurisdiction, in the same manner as the individuals were who were sent out by the other societies connected with the English church. Not that he might capriciously exert authority over them, but because where

there was so great a scarcity of chaplains, and where death was so frequently making sudden breaches, and leaving important stations vacant, it was necessary that he should be empowered to fill up these vacancies in the best manner he was able, by availing himself of the aid of those who were already in India.

It was equally the wish of the Church Missionary Society that such should be the case, as inconvenience had, in some instances, been experienced, by some of their missionaries not having received episcopal ordination. To ascertain precisely how the case stood, the bishop thought it advisable, previous to his sailing for India, to consult the king's advocate upon the subject, who gave it as his opinion, that "*all* clergymen of the Church of England, employed in any ministry within the diocess of Calcutta, are subject to the bishop's authority," in which opinion the president and other members of the Indian Board entirely concurred.

The sanction of this opinion induced bishop Heber, on his arrival in India, to request respectfully, that all the individuals officiating under the directors of the Church Missionary Society within his diocess, should report their names and appointments to their respective archdeacons, to be transmitted to him; when each of their regular licences should be made out and returned, in the same manner as was pursued by the company's chaplains. This requisition led to a meeting, in Calcutta, of the Church Missionary Association, which had recently been formed in connexion with the parent Society in London. It was held on the 2nd of December, and his lordship, at the request of the members, presided on the occasion.

It is not easy to conceive of a situation more difficult than that in which the bishop was now placed. He had to obtain the concurrence of two parties, who, it was to be feared, watched each other, in

some degree at least, with a spirit of jealous rivalry, to measures, which he had reason to fear, would not be pleasing to either. Had it been possible for any one to have succeeded, the bishop, we are sure, would not have failed; but, unhappily, even his moderation and amiable manners were unsuccessfully exerted on this occasion.

Among other resolutions proposed, one was, that every missionary should, on his arrival in India, wait on the bishop for his licence. At this part of the proceedings, the bishop took occasion to explain at large the reasons which had induced him to inquire, before he left England, whether his jurisdiction extended to all who were employed as missionaries in India in the Established Church; stating that his chief reason for wishing to possess this authority, was to give more efficiency to the operations of the English church in India, by filling up to the best of his ability, useful and important stations, as they became vacant by death or otherwise. Some individuals, apprehensive that the resolution would lead ultimately to injurious results, ventured to express such an opinion. Unhappily a few of those who took the opposite side, replied to these remarks in a spirit of bitterness and severity, and with a want of courtesy, which tended to irritate rather than to conciliate the parties, and which called forth more determined opposition to the measure than would otherwise have been made; and the result was, that when the resolution was put to the vote, it was lost. After the meeting, however, many of its warmest opponents told the bishop, that they much regretted what had occurred, and wished the resolution to be considered as a *by-law* of the committee, in which light it was ever afterwards regarded; and the bishop continued to exercise the right in question in virtue of his own authority, although it was not formally recognized by the society; and with such Christian

moderation was it exercised, that no inconvenience was ever found to be the result.

The prudence, self-command, and decision of the bishop, on this occasion, merit the highest praise. Had his lordship immediately resigned his office as president, which there was great provocation for him to do, and which a less cautious individual would have done, the English church in India must have suffered considerable loss. He therefore wisely determined not hastily to abandon the situation, but to retain it notwithstanding every provocation, so long as there seemed the least prospect of his doing so to the benefit of that cause he was so anxious to promote.

There were unhappily some ministers in India, who evidently wished to see all that had embraced Calvinistic theology excluded from the church; and there is reason to think, as they knew what were the bishop's views, that they regarded the present time as the most seasonable for carrying their wishes into effect. But whatever resemblance there might have been between them and the bishop in theological sentiments, it is certain that as to the temper of their minds there was the greatest dissimilarity. The bishop was too well acquainted with human nature, and had too high a regard for many who were advocates for the doctrines termed Calvinistic, to indulge, even for a moment, a wish so wild and unchristian, as that of expelling them from their stations of useful labour. He had seen too much of the world and of the church, to make men's creeds the only criterion by which to judge of their character. He knew that the activity and zeal of Calvinists, generally, was fully equal to that of those who embraced the opposite sentiments. Hence, he wisely determined to avail himself of their assistance, without vainly inquiring how they could reconcile their sentiments with their indefatigable and most praise-worthy exertions.

The bishop had only been in India a few months, when he received from Dr. Twistleton, the archdeacon of Ceylon, a lamentable account of the scarcity of chaplains in that most important sphere of missionary labour. "Ceylon," writes the bishop, in a letter to the then colonial secretary, "by all the accounts which I have received, is one of the most improvable countries in the world, both in a political and in a moral view: the people have always shown themselves well disposed to receive education; and the number of Europeans who need moral and religious instruction is very considerable. There are, however, so few chaplains on the establishment, that many large stations are entirely without clergy, and others only receive an occasional supply from missionaries."

To obviate this evil, in some small degree, the bishop wished such individuals as had made themselves useful on the island as catechists, who were thought to possess talents for the ministry, to proceed to Calcutta to be episcopally ordained. This led to the admission into holy orders of Christian David, the first native preacher in the Established Church, who had formerly been a pupil of Schwartz, and who was much esteemed by his countrymen as an intelligent and pious schoolmaster, and who subsequently became a useful, laborious Christian minister.

In an immense diocess like that of Calcutta, where the clergymen appointed in the different presidencies were separated from each other by distances varying from one to three, and sometimes to four hundred miles, it is not surprising to find the bishop frequently bewailing the want of labourers in the great work. Adverting to this he writes: "There is so grievous a want of chaplains in the Bengal establishment, that both the archdeacon and myself are obliged to preach quite as often, and sometimes

oftener, than I ever did at Hodnet. Instead of twenty-eight chaplains, the complete number for this part of India, we have only thirteen. Archdeacon Corrie would willingly work himself to death, but I am obliged to keep him within due bounds; and indeed, though he can now, and does, undertake one of the stations regularly, I cannot hope that he will be able to do it after the hot weather commences. And all this time there are at least ten stations entirely out of the reach of even occasional help."

CHAPTER VIII.

The Bishop's first visit to Barrackpoor, Serampore, and Chandernagore—Remarks on the influence of climate on the complexion—Interview with Dr. Marshman—The Doctor's opinion on the abolition of suttees—The Bishop's removal to Tityghur—Birth of his second child—Return to Calcutta—His first confirmation—His lordship's frequent calls to preach—Indefatigable and persevering exertions—Respectful attention to the wealthy and influential natives—Arrival in India of Sir Christopher Puller—His sudden death—The Bishop's preparation for and entrance upon his first visitation—Determines to proceed by water—Incidents of the voyage.

On the 27th of December, 1823, the bishop paid a visit of two days, to the governor of Barrackpoor, distant from Calcutta twenty-four miles. He went by water, and was there early enough in the morning to preach to a congregation, assembled in the great hall, in the government-house, no church being erected near the spot. In his passage up the river he passed several handsome pagodas. "The general style of these buildings," he informs us, "is a large square court, sometimes merely surrounded by a low wall, with brick balustrades, plastered so as to resemble stone, or indented at the top; two, or sometimes four towers at the angles; generally, in

the present day, of Grecian architecture, and ornamented with pilasters, balustrades, and friezes. In the centre of the principal front is, for the most part, an entrance, resembling, in its general character and style of arrangement, the beautiful propylæum at Chester-castle. When the pagoda adjoins the river, a noble flight of steps, the whole breadth of the portico, generally leads from the water to this entrance. Sometimes the whole court is surrounded by a number of square towers, detached by a small interval from each other, and looking not unlike a number of large tea-cannisters, having such a propylæum as I have described in the centre of the principal front. In the middle of the quadrangle, opposite to the main entrance, is the temple of the principal deity; sometimes octagonal, with pinnacles and buttresses, greatly resembling a gothic chapter-house; but, in some instances, taller and larger, with three domes, one large in the centre, and a smaller on each side, with three gilded ornaments on the summit of each, extremely like the old churches in Russia. It is very seldom that anything like a congre gation assembles in these temples. A few priests and dancing-women live in them, whose business is to keep the shrines clean, to receive the offerings of the individuals who come from time to time to worship, and to beat their gongs in honour of their idols, which is done three or four times every twenty-four hours. On more solemn occasions, however, wealthy Hindoos give money to illuminate and to decorate the building, and to throw up fire-works, which are to be had in Calcutta of great excellence and beauty."

The day following the bishop's arrival at Barrackpoor he visited Serampore, which he describes as "a handsome place, kept beautifully clean, and looking more like an European town than Calcutta or any of its neighbouring cantonments. The ad-

ministration of the police is extremely good, and does much credit to the Danish governor, colonel Krefting, and to the Danish magistrates. From Serampore the bishop passed on to Chandernagore, a smaller town than the former, and where much less business appeared to be transacted. Here he had some interesting conversation with Monsieur Pelissier, the French governor, who had recently arrived from Pondicherry, where he had passed several years, and to which place he expressed great attachment."

Under this date of the bishop's journal, he records "a custom which prevails with different classes of Hindoos and Mussulmans, of making presents to their superiors or employers, at Christmas, of fruits, game, fish, pastry, and sweetmeats; which is interesting, as it differs much from the practice which prevails with us, inasmuch as those who are expected to give here, are there the receiving party. These Christmas-boxes are said to be an ancient custom here; and I could almost fancy that our name of box, for this particular kind of present, the derivation of which is not very easy to trace in the European languages, is a corruption of the 'buckshesh,' a gift or gratuity, in Turkish, Persian, and Hindoostanee. There have been, undoubtedly, more words brought into our language from the East than I used to suspect. 'Cash,' which here means small money, is one of these; but of the process of such transplantation I can form no conjecture."

It is customary in India, always to begin the year with the solemn observation of the day of the circumcision, and to have public worship, whether it happens to be Sunday or not. In conformity with this custom, and anxious to seize every opportunity of doing good, the bishop preached, on the 1st of January, 1824, to a good congregation, in the cathedral at Calcutta.

It is amusing and interesting to read the following remarks, which occur in this part of the bishop's journal, respecting the notions entertained by the natives of beauty, and the probable effects of climate on the human complexion. "I thought it remarkable, that though most of the male deities are represented of a deep brown colour, like the natives of the country, the females are usually no less red and white than our porcelain beauties, as exhibited in England. But it is evident, from the expressions of most of the Indians themselves, from the style of their amatory poetry, and other circumstances, that they consider fairness as a part of beauty, and a proof of noble blood. They do not like to be called black, and though the Abyssinians, who are sometimes met with in the country, are very little darker than they are themselves, yet their jest-books are full of taunts on their charcoal complexion. Much of this has probably arisen from their having been so long subjected to the Moguls, and other conquerors originally from northern climates. India too has been always, and long before the Europeans came hither, a favourite theatre for adventurers from Persia, Greece, Tartary, Turkey, and Arabia, all white men, and all in their turn possessing themselves of wealth and power. These circumstances must have greatly contributed to make a fair complexion fashionable. It is remarkable, however, to observe how surely all these classes of men, in a few generations, even without any intermarriage with the Hindoos, assume the deep olive tint, little less dark than a Negro, which seems natural to the climate. The Portuguese natives form unions among themselves alone, or, if they can, with other Europeans, and yet have they, during a three hundred years' residence, become as black as Caffres. Surely this goes far to disprove the assertion, that climate alone is insufficient to account for the difference between the European

and the Negro. It is true, that in the Negro are other peculiarities to which the European colonists show no approximation, and which undoubtedly do not appear to follow so naturally from the climate, as that swarthiness of complexion which is the sole distinction between the Hindoo and the European. But if heat produces one change, other peculiarities of climate may produce other and additional changes; and when such peculiarities have three or four thousand years to operate in, it is not easy to fix any limits to their power. I am inclined, after all, to suspect that our European vanity leads us astray in supposing that our own is the primitive complexion, which I should rather suppose was that of the Indian, half way between the two extremes, and perhaps the most agreeable to the eye and the instinct of the majority of the human race. A colder climate, and a constant use of clothes may have blanched the skin as effectually as a burning sun and nakedness may have tanned it. Thus, while hardship, additional exposure, a greater degree of heat, and other circumstances with which we are unacquainted, may have deteriorated the Hindoo into a Negro, opposite courses may have changed him into the progressively lighter tints of the Chinese, the Persian, and the European."

Returning one day in the middle of January, from Calcutta, the bishop, for the first time, passed two funeral piles, of which only a heap of glowing embers were then to be seen. "I felt very sick at heart," he remarks, "and regretted I had not been there half-an-hour sooner; though possibly my attempts at persuasion would have had no chance of success. I would, however, at least, have tried to reconcile the widow to life. There were, perhaps, twenty or thirty people present, with about the same degree of interest, apparently, though not certainly with the same merriment, as would have been called forth by a bonfire in England."

On the following day, January 15th, Dr. Marshman, the Baptist missionary, from Serampore, dined with the bishop: his venerable colleague, Dr. Carey, much to his regret, was prevented, by lameness, from doing himself the same pleasure; as the bishop had kindly invited both these excellent individuals to spend the day with him at Calcutta. "The talents and learning of these good men," remarks his lordship, "are so well known in Europe, that, important as are the points in which we differ, I need hardly say, that I sincerely admire and respect them, and desire their acquaintance." In the course of conversation with Dr. Marshman, the bishop adverted to the suttee he had seen the previous day, and made some inquiries respecting the prevalence of these revolting practices. The doctor was of opinion, that these horrors had been of more frequent occurrence within the last few years, than when he first visited India; which he attributed partly to the increasing luxury of the higher and middling classes, and to their expensive imitation of English habits, and partly to the jealousy of old men, who clung to their exclusive possession even in death; who, according to the too prevalent practice, had married young wives, and who frequently either gave injunctions to have the offering made, or left strict orders with their heirs to urge it upon the widow. The doctor did not hesitate to affirm, that he believed the practice might immediately be forbidden in Bengal without exciting any serious murmurs. He doubted not but a law to that effect would meet with the decided approbation of all, except a few interested Brahmins. Others, however, as the bishop remarks, entertain a different opinion; "they conceive, that the likeliest method to make the custom more popular than it now is, would be to forbid it by any legal enactment; that at present, no widow is supposed to be burned with-

out her own wish, certified to the magistrate; that there are other, and less public ways to die, which might be resorted to, more liable to abuse than the suttee, if this were forbidden; and that, if we desire to convert the Hindoos, we should, above all things, be careful to keep government entirely out of sight, in all the means which we employ, and to be, if possible, over-scrupulous in not meddling with, or impeding those customs which, however horrid, are become sacred in their estimation, and are only to be destroyed by convincing and changing the popular mind. When Christian schools have become universal, they say the suttee will fall of itself: but to forbid it by any legislative enactment would, in their opinion, only give currency to the notion, that we mean to impose Christianity on them by force, and thus probably retard its progress to a very remote period."

To the kindness of N. Wallich, Esq. M. D. the bishop was now indebted for the loan of a convenient and comfortable house, for two months, at Titty-ghur, on the banks of the river, in the middle of the company's experimental botanic garden, about two miles from Barrackpoor. To this delightful residence, which was almost entirely free from the dense fogs that sometimes prevail at Calcutta, the bishop now removed, preparatory to the confinement of Mrs. Heber, which took place on the 25th of January. "On my return from Calcutta," writes the bishop in his journal, "where I went to preach at the cathedral, I found that I had a fresh reason for thankfulness to God, in my wife's safety and the birth of a fine and promising little girl, to the exceeding delight of our dear Emily, who rejoices in her new plaything, kissing her little sister over and over again. God grant that they may both grow up in mutual love and equal virtue!"

On the 2nd of February, the bishop held his

first confirmation in India, in the cathedral at Calcutta, when upwards of two hundred individuals, mostly half-castes, but some soldiers, and a few officers, received the rite. "They were all," remarks his lordship, "apparently, very seriously impressed with the ceremony, which to me, I will own, was almost overpowering. God Almighty grant his indulgence to me, and his blessing on those for whom I then prayed, for Jesus Christ's sake!"

Mrs. Heber had sufficiently recovered her strength, by the end of February, to be able to return to their residence in the government-house at Calcutta; and the bishop, with his family, left Titty-ghur, though not without much regret, on the first of March. On his way, he passed the gateway which led to one of the pagodas at Kaida, which he had previously seen from the river. It was guarded by an immense wooden idol, nearly thirty feet high, represented in the form of a young man, having only sandals and a sash, painted black, the rest being flesh colour. The bishop's sircar, who was with him on this occasion, remarked, smiling, "That idol stands there sentry to all the gods and goddesses within." "A little further, by the road-side," says the bishop, "we passed a huge, tower-like structure, about sixteen feet high, supported on eight or ten massive but low wheels, painted red, and adorned with a good deal of clumsy carving." 'That,' said the sircar, again smiling, 'is our god's carriage; we keep it on the main road, because it is too heavy for the lanes of the neighbouring village. It is a fine sight to see the people from all the neighbourhood come together to draw it, when the statue is put in on solemn days.' I asked what god it belonged to, and whether self-immolation ever took place here, as at Juggernaut; he replied, it was Bramha, and assured me, that it never happened to his knowledge."

Owing to the small number of chaplains in India,

and the great need there was that divine service should be performed as often and as regularly as possible, the bishop was under the necessity of preaching much more frequently than when in England. This was rendered the more laborious from the detention of the vessel which contained all his manuscript sermons; so that he had, in fact, to compose a new sermon whenever he preached. "Even in Calcutta and the neighbouring stations," remarks the bishop, "though some of the clergy officiate three times a day, and though I myself and the archdeacon work as hard as any of the labouring clergy in any part of the world, yet were it not for the aid of the Church missionaries, we could not get the ordinary duty of the Sunday done. They, indeed, have cheerfully received licences, and submitted themselves to my authority; and they are, in fact, very respectable and pains-taking young men, who are doing far more in the way of converting and educating the natives than I had expected."

Perceiving the deplorable moral condition of the people with whom the bishop was now placed, numbers of whom were, in fact, perishing for lack of knowledge, not only among the Hindoos, but among that numerous class who had been greatly neglected, —the children of European fathers and native women—his lordship could not be dissuaded from exerting himself personally, even beyond his strength, to supply, as far as possible, their spiritual wants. Frequently, at the close of the sabbath, has he retired to bed, exhausted by the labours of the day; yet could he scarcely ever be prevailed upon to relax his efforts to benefit the Indian church: on the contrary, his activity increased rather than otherwise, even to the end of his life, in proportion as he became more acquainted with its state. "Often have I," says Mrs. Heber, "earnestly requested him to spare himself, when, on descending from the pulpit,

I have sometimes seen him almost unable to speak from exhaustion; or when, after a few hours' rest at night, he would rise at four the next morning, to attend a meeting, or visit a school, and then pass the whole of the day, till sun-set, in mental labour, without allowing himself the hour's mid-day sleep, in which the most active generally indulge. To these remonstrances he would answer, that these things were necessary to be done; and that the more zealous he was in the discharge of his duties, he could with the greater justice urge activity on such of his clergy as he might deem deficient."

It was impossible that this extraordinary exertion, connected as it must have been with the discharge of the bishop's most numerous official engagements, could be continued long without considerable loss of strength in any climate; how much more must this have been the case in one which particularly indisposes men to exertion of every kind, mental or bodily; where an individual cannot sit still under any circumstances without streaming with perspiration; and where, as the bishop remarks, "by shutting all the windows close, by darkening the room to the lowest ebb of visibility, and sitting as lightly dressed as possible, under the constant ventilation of a punka, (a large board, suspended from the ceiling and waved backwards and forwards by cords,) one might get through the morning pretty well. But if a window or door was opened, the stream of hot air came in, without the least exaggeration, like what you may have felt at the mouth of a blast-furnace." Such were the enervating effects of this atmosphere, that many excellent and laborious chaplains were compelled to quit their stations to recruit their strength, and not a few sunk under it into a premature grave. The bishop's health, however, was providentially preserved, so that he had experienced scarcely any indisposition, except a little soreness

occasioned by the fall of his poney, but from which he speedily recovered.

Among the means which his lordship's anxiety to advance the cause of religion led him to pursue, was that of wisely paying the most respectful attention to the wealthy and influential natives; giving them proofs, on every suitable occasion, that so far was he from being unwilling to conciliate their goodwill, that he wished, on the contrary, to converse with them, when opportunities offered, on all subjects of general interest, as well as on that of religion. He did not imagine that the dignity or sacredness of his character, as a Christian bishop, sustained any injury by occasionally coming into contact with individuals thus situated, whose practice in many respects, owing to their degrading and debasing superstition, (which rather rendered them objects of pity than otherwise,) was such as he could not but view with abhorrence. Without, however, making any compromise either of principle or character, he wisely deemed it proper to act in conformity with the rule laid down by the apostle—of becoming all things to all men, that he might, if possible, save some. This induced the bishop to invite the distinguished natives to his table with the Europeans on almost all occasions. Accordingly, at the christening of his child, which took place on the 21st of April, there were present a number of them, with the governor, lord and lady Amherst, the newly arrived chief-justice, Sir C. Puller, and his lady, besides all the bishop's acquaintance in Calcutta. The hilarity that prevailed in these parties, was at all times perfectly rational, and not in the slightest degree incompatible with the character which should be sustained by a Christian prelate; and there cannot be a doubt but that it had a beneficial effect upon the minds of the distinguished native guests; affording them demonstrative proof, that the introduction

of females into society, according to the European practice, (as one of the native chiefs remarked on that occasion,) added greatly to the interest of the meetings.

That these parties did not divert the bishop's attention from the main purpose of his life, nor impair the tone of his piety, was evident to all who were acquainted with his character. On the very day his lordship entertained the one referred to above, he remarks in his journal: "This day I entered into my forty-second year: God grant that my future years may be as happy, if he sees good, and better, far better spent, than those which are gone by." A day or two afterwards, April the 24th, he writes, adverting to that fatal disease which had then begun to make fearful havock in India, as it has since done, and still continues to do, in many parts of the world; "The cholera morbus is making great ravages among the natives. Few Europeans have yet died of it; but to all it is sufficiently near to remind us of our entire dependence on God's mercy, and how near we are in the midst of life to death! Surely there is no country in the world where this recollection ought to be more perpetually present with us than India."

It was with no ordinary feelings of pleasure that his lordship heard, some months previously, of the appointment of Sir Christopher Puller to the highest judicial station in the country. Knowing him to be endowed with every quality that was likely to render him popular and useful in his station, the bishop anticipated with much pleasure his arrival, having no doubt of finding in him an excellent neighbour and friend. All these fond anticipations, however, like many others in which we indulge, were to issue in disappointment. The lord-chief-justice did indeed arrive safe in the Paget, early in April, and was most heartily welcomed by the bishop, and soon became endeared to all who knew him; but his arrival

happened at the most unfavourable time, when the heat was exceedingly oppressive, and the atmosphere unusually close and damp. He had been there little more than a month, when he was seized with one of the country fevers, prevalent at that season of the year, which terminated fatally on the 27th of May; in the evening of which day he was interred, with the usual military honours, leaving a disconsolate widow and son, who had come with him to India, to mourn his loss, and affording an additional proof of the frailty of human life, and of the extreme uncertainty connected with every earthly possession.

Adverting to this painful event, the bishop writes: "The time that has intervened since the 24th of April has been spent in a very painful manner. I have had to deplore the death of my excellent friend Sir Christopher Puller, and for a considerable time had also to apprehend that it would soon be followed by those of his widow and son; but it has pleased God to bless with success Dr. Abel's medical skill, and they embarked for England in the same vessel which six weeks before had brought them out with a husband and father — all happiness and agreeable anticipation! Puller had already become a great and a general favourite, both among the Europeans and the natives, from his cordial and friendly manners, and the sensible and unaffected way in which he had commenced his judicial functions; and it is not a little remarkable, that he had held his office in India exactly, even to a day, as long as his predecessor. Lady Puller has borne up admirably; her boy has been a great comfort to her, and has evinced in his whole conduct a very amiable and affectionate disposition, and a self-command, judgment, and discrimination beyond his years. May God protect and comfort them!"

The bishop had not long been in India before he

determined, after having brought the affairs of his diocess, in and around Calcutta, into a manageable compass, to visit the upper provinces, which was the more desirable, as they had never been visited before. So strongly was his mind impressed with the importance of this measure, and of the urgent claims which these provinces had upon his attention, that his Christian zeal would have prompted him to set off thither immediately after Christmas, had not events occurred over which he had no control, and which rendered it utterly impossible. From the correspondence he had kept up with many individuals in these distant provinces since his arrival, he knew that there was great need of episcopal visitation, as abuses had crept in which needed to be removed—candidates were waiting for confirmation, and several other matters, necessary to give efficiency to the work, required to be settled.

It was the bishop's first intention, after having visited Meerut, Delhi, Agra, and some other adjacent places, to have proceeded by Neemuch and Mhow to the northern provinces of the Bombay archdeaconry, and from thence to Poonah and Sholapoor, on his way to Madras and the south of India. This arrangement, however, would have obliged him to pass by some most important stations, and would besides have taken up too much of his time to have enabled him to pay a proper attention to all the places through which he passed; compelling him to hurry through those provinces where it was probable his greatest attention would be required. Under these circumstances he determined upon altering his plan, and instead of travelling by land, as he originally intended, to proceed by water. "At the commencement of the rains," he writes, "we shall set out, and boat it all the way to Cawnpoor. The boats are like houses, and as comfortable as such things well can be. Our progress by this method

will be very tedious and wearisome, compared with the amusements of a land-journey, with our tents and elephants. We shall, however, escape the rains, which is the only unhealthy season in Bengal, when every road is a puddle, every field and marsh a sea, and when a hot sun, playing on a vast surface of water and decayed vegetables, is regarded as the cause of almost all the diseases which are brought on by intemperance and carelessness."

It was his lordship's intention to have taken Mrs. Heber with him on his journey; and he looked forward with much delightful anticipation, to the pleasure which he knew he should derive from her company during his visitation: but such was the state of her health, that her medical advisers strongly dissuaded her from risking the consequences of so much fatigue. The bishop was therefore compelled to leave her at Calcutta, and to submit to a separation from his family for at least six months; a loss which he felt the more, as Mrs. Heber had officiated for him as his private secretary, and he had derived many valuable hints from her on different occasions. Had a medical man been allowed by the government to accompany him, to be in readiness to afford his assistance, should it be required, Mrs. Heber probably would have undertaken the journey. An application to this effect, was made by the bishop to the government, but it is to be regretted without success. There is reason, however, to believe, that had it been made in the highest quarter, it would have been followed by a different result. Well would it have been had this been the case, as it might possibly have prevented the death of the bishop's chaplain, which occurred during this journey, the delay connected with which was followed by tedious and dangerous results.

Dacca was the first station which the bishop in-

tended to visit; and he embarked on board a fine sixteen-oared pinnace, accompanied by his domestic chaplain, Mr. Stowe, on the 15th of June, 1824. Besides the pinnace there were a budgerow, (a large cabined boat,) in which were archdeacon Corrie, with his wife and children, and two other boats, one of which was used for cooking, and the other for the conveyance of the luggage. Of the preparation to be made for a journey like this, and of the care and anxiety by which it must be attended, we may form some conception, when we consider that every thing, both as to provision and tackle, must be taken, as scarcely any supplies were to be procured in the line of country through which they were to pass.

"A Bengalee boat," remarks the bishop, "is the simplest and rudest of all possible structures. It is decked over, throughout its whole length, with bamboo; and on this is erected a low, light fabric of bamboo and straw, exactly like a small cottage without a chimney. This is the cabin, baggage-room, &c.; here the passengers sit and sleep; and here, if it be intended for a cooking-boat, are one or two small ranges of brick-work, like English hot-hearths, but not rising more than a few inches above the deck, with small, round, sugar-loaf holes, like those in a lime-kiln, adapted for dressing victuals with charcoal. As the roof of this apartment is far too fragile for men to stand or sit on, and as the apartment itself takes up nearly two-thirds of the vessel, upright bamboos are fixed by its side, which support a kind of grating, or lattice-work of the same material, immediately above the roof, on which, at the height probably of six or eight feet above the water, the boatmen sit or stand to work the vessel. They have for oars long bamboos, with circular boards at the end, a longer one of the same sort to steer with, a long rough bamboo for a mast, and one or some-

times two sails, of a square form, (rather broader above than below,) of very coarse flimsy canvass. Nothing can seem more clumsy or dangerous than these boats. Dangerous I believe they are, but with a fair wind they sail over the water merrily."

The bishop's party reached Barrackpoor the first night, and weighing anchor very early the next morning, they arrived, by half-past nine, at Chandernagore, passing several large and handsome pagodas, situated between these towns. His lordship visited the French governor, Mons. Pellissier, with whom he dined, and afterwards spent a very pleasant evening; the party consisting of the governor, his wife, daughter, and son, besides the physician and secretary of the factory, and an abbè, who appeared to be the governor's chaplain.

Chandernagore, the bishop describes as a "small, neat, and even handsome town, first taken from the French by Admiral Watson, in 1767, who brought up a seventy-four to batter it, and succeeded in the capture, after a most gallant and obstinate defence." It was afterwards restored to the French, and again lost during the war of the revolution. "While here," writes his lordship, "I saw a tall, large, elderly man, nearly naked, walking with three or four others, who suddenly knelt down, one after the other, and catching hold of his foot kissed it repeatedly. The man stood with much gravity to allow them to do so, but said nothing. Another man passed us on Sunday morning hopping on one foot. He was a devotee who had made a vow never to use the other, which was now contracted, and shrunk up close to his hams. Lately, too, I saw a man who held his hands always above his head, and had thus lost the power of bringing them down to his sides. In general, however, I must own that these spectacles are not so common as, before I came to India, I expected to find them."

Very early in the morning of the 17th, the bishop's

party encountered a tremendous storm, accompanied with the loudest thunder, and the most vivid lightning, but they providentially escaped without sustaining any damage. The wind proving favourable about six, they again weighed anchor and proceeded with great rapidity, passing the small towns of Chinsura and Hoogly, which appeared so contiguous as to form but one town. During the day they passed a large island, which seemed to have been recently deserted by the stream, and never appeared to have been taken possession of by man, being mostly bare sand, bordered by long grass, and was a very likely place for wild beasts to harbour, and where, in fact, Mrs. Corrie saw the fresh print of a tiger's claw, exactly like that of a cat, except that it was as large as a good-sized plate.

The bishop's original intention was to have taken the nearest passage to Dacca, which was by the Sunderbunds: but he changed his course, and took the way through the heart of lower Bengal, where the river is exceedingly circuitous, and runs along a district very fertile, and in many places really beautiful. Its banks were covered with indigo, beyond which were fields of rice or pasture, interspersed with villages, all built with mud and bamboos, having the roofs of their huts arched like the bottom of a boat, and situated generally under a thicket of noble trees, banyans, palms, plantains, and bamboos, occasionally surrounded by woods of a wilder character. About half-past five they let go their anchor for the night, at Rhanaghât, a large village where are two noble villas belonging to a wealthy Hindoo family. The scenery in this, and in some other parts of the river, the bishop describes as bearing a great resemblance to that near the Thames, and the likeness was increased by the circumstance of there being no coco-trees on this spot.

Commencing their voyage early the next morn-

ing, they proceeded, chiefly in a north-westerly direction, through a country precipitous and woody, and sometimes very interesting, where the cocoa-tree was again to be seen, towering above the banyans and bamboos, and fruit-trees, which were all very numerous. They reached Sibnibashi in the evening, which they found situated much further to the south than it is made to appear on Rennel's map, where they stopped for the night. Here the bishop and Mr. Stowe went ashore to visit the ruins of some ancient pagodas and palaces, which were visible in the jungle. They pursued their way through masses of brick-work, intermixed with thickets of cactus and bamboo, till they came to a spot where they found four large and handsome pagodas, into which they were conducted by the officiating Brahmins, and by whom they were treated with much respect. In the interior of one, which was very clean, was a handsome gothic arch, with an arabesque border, open on the south side, within which were the statues of two of their deities—Roma, seated on a lotus, with a gilt umbrella over his head; with his wife, the earth-born Secta, beside him. Before them was ranged, on what had the appearance of silver dishes, a dessert of rice, ghee, fruit, sugar-candy, and some other things; the temple having no other furniture in it except some kedgeree pots and a large gong hanging on the wall. The two other temples were octagonal, and were dedicated to Siva. "On paying my fee to the Brahmins who kept these shrines," writes the bishop, "I was surprised to find that they would not receive it immediately from my hands, but requested me first to lay it down on the threshold, stating that they could not receive any thing but from their own caste, except it were laid before them. Surprised with this delicacy, of which I had seen nothing before in any Brahmins I had met

with, after stating that what I gave was in return for their civility, and not as an offering to their God, I complied with their request; but as the temples of Siva, contained nothing really worth seeing, I thought one rupee was enough in all conscience, and told the priests to divide it between them. No sooner, however, had it touched the threshold, than the two old men began scrambling for it in a most indecorous manner, abusing each other, spitting, stamping, clapping their hands, and doing every thing but striking; the one insisting that it belonged to him, whose threshold it had touched; the other urging the known intentions of the donor. I tried to pacify them, but found it of no use, and left them in the midst of their fray. Our guide, meantime, turned short round to the right, and led us into what were evidently the ruins of a very extensive palace. Here we were met by two very interesting boys, the two grandsons of raja Kissen Chund, who invited us very courteously to enter their father's dwelling. There was not the slightest appearance of a habitation: two or three cows were grazing amidst the broken fragments, and the jackals, whose yells began to be heard, seemed the natural lords of the place. I expressed much respect for the family, of whose ancient splendour I said I had heard, and intimated that I should be most happy to pay my compliments to their father. They immediately led us up a short, steep flight of steps in one of the towers; and at the door of a little unfurnished room we were received by the raja, a fat, shortish man, of about forty-five, with no other clothes on but his waist-cloth and Brahminical string, and only distinguished from his vassals by having his forehead marked all over with alternate stripes of chalk, vermilion, and gold-leaf. Two old arm-chairs were placed opposite the raja for Stowe and me, the young rajas sat

down on their father's right hand, and his naked domestics ranged themselves in a line behind him. After a short conversation, carried on by means of our interpreter, we took our leave, and were escorted to the gate by the two young rajas, and thence, by a nearer way, to our pinnace. On the whole, I was greatly pleased with the evening's adventure."

The bishop's party proceeded up the river on the 19th, which, for the most part, ran in a northerly or north-westerly direction, till they came to a place called Kishenpol, which is not to be found in Rennel's map, and where the river took a turn decidedly west: here they rested for the night. On the opposite side of the river was a large encampment of wretched tents, with ponies, goats, &c., exactly resembling those of the gipsies in England. Under this date of the bishop's journal, he makes some interesting remarks respecting the identity of this singular nomadic race in Europe and India, and then adds: "The prospect of our little fleet at anchor, of the fires made by the servants and boatmen on the shore, and of the little crowd of villagers who came down, attracted by curiosity, or in the hope of selling milk, was very beautiful this evening, and presented the elements for a picture as perfectly Polynesian as any in Cook's voyages."

On the 20th, by the boatmen continuing their exertions till seven, instead of five, they reached the village of Cadampoor; and on the following day, after passing through a most thickly populated district, they moored for the night at a sandy and desolate spot, called Bunybunya. The bishop mentions in his journal an incident that happened this day, and that brought his native country afresh to his remembrance. "A number of little boys came to the side of the river, and ran along by our vessel singing, not skilfully certainly, but not unpleasantly. Their mode of begging strongly recalled to my mind

something of the same sort which I have seen in England. Dear, dear England! there is now less danger than ever of my forgetting her, since I now, in fact, first feel the bitterness of banishment. In my wife and my children I still carried with me an atmosphere of home; but here every thing reminds me that I am a wanderer."

Early on the 22nd they unmoored, and of the two rivers which opened before them, they took that which turned to their right, having learned that though they might expect to find some shallow places in it, it was nearer to Dacca, by three days' journey. The stream here ran almost directly south-east; and though the wind was against them, they had a strong current in their favour, which carried them forwards at a speedy rate: but it soon became narrow, circuitous, and perplexing, and in some parts very dangerous. After proceeding about six or eight miles, they came to a place where there was a rapid fall, formed by a dam of earth and clay, thrown up by the current, which they could not venture to pass, till, by the assistance of some of the villagers, it was removed. This was effected without any great difficulty, in the course of the day; and on the following morning, after safely passing this fall, they proceeded along a deeper and more navigable stream, through a country extremely interesting, covered with noble banyans, palms, and pepuls, with neat villages under their shade; while the figures of the women, in coarse but white cotton mantles, walking under the trees, and coming, with their large earthen jars on their heads, to draw water, gave a liveliness to the picture which was very delightful; the indigo-works on the river-side also added much to the interest of the scene. Some conception may be formed of the extraordinary height to which the annual inundation rises, from the circumstance, that though the banks of the river here rose to not

less than twenty-five feet from the surface of the water, the villagers were, many of them, busy in throwing up mud banks for causeways, and making other provisions for security, to the height of three feet more; while the table-land, which the banks supported, and where it was expected the water would flow, was planted, and obviously prepared for its reception.

Considerable progress was made by the bishop's party on the 24th, the stream widening as they proceeded, and flowing with equal, if not increasing velocity. About eight in the morning, however, they witnessed one of those occurrences, not unfrequent in the Indian rivers, and which, where the party happen to have small or ill-built boats, sometimes prove perilous. They were proceeding at their usual rate, when suddenly the base of a high bank, which was at least thirty feet above them, slipped down the sides into the river, completely drenching the bishop with the splash it made in the water, and thereby almost filling the cabin, but providentially doing no other injury. They stopped in the evening at Titybania, a populous village a short distance from the river, beautifully surrounded by a number of handsome trees, of a kind that they had not seen before. Here they met, in their walk, with a young and somewhat intelligent Brahmin, who, with much civility, answered every enquiry they made, and gave them all the information in his power.

The river, on the 25th, greatly increased in size, and became much more beautiful; for although the banks were still high, yet the luxuriant vegetation that overhung them in almost every place, gave them a very splendid appearance. They had a good run this day, and stopped for the night at a village abounding with meadows, surrounded by hedges, and in other respects so much like many

in England, "that but for the coco-trees," says the bishop, "I should almost have fancied myself at home. The hedge-rows were of young toon-trees, which, to my surprise, I found so much like ash, as easily to be taken for it." At day-light the next morning they learned from the serang (the captain) of a light pinnace, which they passed on its way from Dacca, that they were still eight days from that place. They continued the same course they had been pursuing for the last three or four days, which was south-east by east, and though the wind was against them, yet with a strong current in their favour, they advanced many miles. About four in the afternoon they turned suddenly to the left, from the Mohanna River, with its broad stream running southwards to the Sunderbunds, into what the serang called the Mattacolly, the direction of which lay nearly due north, and where they had to contend with so strong an opposing current that their progress was very slow. They brought up for the night under the side of a low sand-bank, surrounded by a vast extent of open and marshy country, "which," says the bishop, "reminded me of the Dee below Chester, in the neighbourhood of the King's Ferry."

The next morning they found the stream running with increasing rapidity, so that it was with much difficulty they were able to make any way. After proceeding about four miles the river widened into a noble piece of water, nearly a mile across, which literally swarmed with small fishing-boats, and with larger vessels laden with salt. About a mile further they passed another broad stream, which ran to the north-west, called by the serang the Commercolly. Every thing now indicated the approach of a sudden rise of the waters; trees, and bushes, and various other things rushed past them in great numbers, and the men had much labour to make head against the current. They however still pro-

ceeded, though at a slow rate; and in the course of the day passed Mattacolly, the largest and best-built town they had seen since they left Calcutta, where much trade is carried on; it being in fact the mart for salt and many other provisions for the central provinces of Bengal. Many large vessels lay moored off the town, and it appeared, on the whole, a place of much traffic. During this day they encountered several severe storms, and unfortunately at night they brought up in a very unfavourable spot.

The bishop remarks, in his journal, "We ascertained to-day that the tortoise, which is frequent in these rivers, is no contemptible eating, having made it into some good turtle-soup at dinner. There was not, indeed, much green fat, but what there was was extremely sweet and good, without the least fishy taste, and the lean very juicy and well-flavoured, not unlike veal." Respecting the indigo-plant, which his lordship examined, he remarks: "It is, I find, a real vetch, having a blossom like a pea, as well as a vetch-shaped leaf, and is cultivated chiefly on the banks of the rivers."

The course of the river, from the spot where they started early on the morning of the 28th, took a turn in a north-east by northerly direction; and as the wind was now favourable they had an excellent run, passing Ruperra, a considerable village where are many buildings in ruins, about nine. They were this day again providentially preserved from a disaster which might have proved fatal to the whole party. While pursuing their voyage, one of the overhanging cliffs, so frequent in these rivers, without any apparent cause, just before they approached it, fell suddenly, to the weight of at least many tons, with a dreadful crash; and, as if answering by signal, the bank gave way in the same manner, in two other places, almost immediately after. "Had

we been under any of them," remarks the bishop, "the vessel would, in all probability, have gone to the bottom."

"The river here," says the bishop, "is a most noble one, and the country bordering upon it of a fertility and tranquil beauty such as I never saw before. Beauty it certainly has, though it has neither mountain, nor waterfall, nor rock, which all enter into our notions of beautiful scenery in England. But the broad river, with a very rapid current, swarming with small picturesque canoes, and no less picturesque fishermen, winding through fields of green corn, meadows covered with cattle, successive plantations of sugar and pawn, studded with villages, and masts in every creek and angle, and backed continually, though not in a continuous and heavy line, with magnificent peepul, banyan, bamboo, betel, and coco-trees, afford a succession of pictures the most charming that I have seen, and infinitely beyond what I ever expected to see in Bengal."

This day the bishop received his first letter from Mrs. Heber since he had left Calcutta, which, he remarks, "delighted me more than all the fine scenery in the world." "Thank you," writes his lordship in reply, "for your interesting letter. I never recollect seeing your hand-writing with more, or so much delight as now, since it arrived quite unexpectedly, and I had no hopes of hearing of you before the end of the week. If you and my dear children were with me I should enjoy this way of life much. Our course has certainly been a long one; but I am not sorry, on the whole, that I preferred it. It has shown me a part of Bengal not usually traversed by Europeans, and decidedly, I think, the most beautiful."

Making the best of a favourable breeze, which sprung up in the morning of the 29th, they con-

tinued their passage up the river, which kept widening, and becoming more interesting as they proceeded. In the middle of the day they passed a handsome European house, nobly situated on a high bank, and immediately after saw before them an immense sheet of water, the opposite bank of which they could scarcely discern. This was one arm of the Gunga, the other stretched away to the north-west, looking like a sea, and having upon it many sails. Directly in the north appeared a large sandy island, which intercepted and divided the stream; and in the south were a number of islets, at one of which they anchored for the night; beyond this, was another stream, like the one to the north, with a sandy shore, looking, as the bishop remarks, "not unlike the coast of Lancashire, as seen from the mouth of the Mersey. Thus," his lordship continues, "we are literally in India, beyond the banks of the Ganges. We have had the mortification, however, of learning that we have come hither too soon, and that, through the ignorance of our serang, we shall have the greatest force of the monsoon to contend with to-morrow, instead of having its force broken by a weather-shore."

The next day proved the truth of this information, as it blew so strong a gale directly against them, that they scarcely made any way, though the men toiled hard till night. "The only interesting event of this day," writes the bishop, "was the capture of a very large and beautiful iguana, or lizard, two feet nine inches long, with five toes on each foot, and a forked tongue, beautifully marked with tiger-like stripes of yellow and black. It was basking on the river-bank, but was no sooner disturbed than it ran into the water; then, seeing the boats, instead of diving, it began to creep up the bank again, when one of the boatmen caught it in a snickle. They were all much afraid of it,

and spoke of its bite as poisonous, which, from its appearance, I am little inclined to believe. It did not indeed seem to have any teeth at all."

The wind became more favourable on the day following, July the 1st, and they continued their course at a moderate rate. They had not proceeded far before all the islands and islets disappeared, and the vast river presented itself before them, at least four miles wide; so that though the banks on either side were tolerably high, yet when they were sailing near one side, the opposite bank looked like a long black line on the horizon. "The noise of this immense river," remarks the bishop, "is really like the sea. As we passed near a hollow and precipitous part of the bank, in which the wind set full, it told on my ear as if the tide were coming in; and when the moon rested at night on this great, and, as it then seemed, shoreless extent of water, we might have fancied ourselves in the cuddy of an Indiaman, if our cabin had not been too near the water. About half-past five we stood across the river, the waves of which really ran high, and washed the decks handsomely, and brought to amid rice, indigo, and sugar-fields, near the native town of Jaffiergunge, through which we had an interesting walk."

CHAPTER IX.

The Bishop continues his voyage up the Ganges—The vivacity of the Indians—His lordship enters an immense flat country—Arrival at Dacca—Description of the place—Sermon there—Mr. Stowe's illness and death—Tenderness and sympathy of his lordship—The Bishop's reflections on the event—His kind efforts to soothe the mind of Miss Stowe—Results of the Bishop's long detention at Dacca—Kind treatment he received there—His departure—Receives tidings of his children's indisposition—Remarks on the moral condition of the natives—Incidental occurrences of his voyage—Notice of a prevailing custom among the Mahomedans—Interesting lines by the Bishop.

On the 2d of July the bishop entered the river Jaffiergunge; and the wind continuing favourable, he had a delightful run through a tract of country very populous and richly cultivated with rice, sugar, cotton, and indigo. Under this date of the bishop's journal we find the following interesting remarks respecting the character of the lower class of native Indians. "Instances are every day offering in proof of the vivacity of the natives, who are in fact always chattering, singing, laughing, or playing each other tricks. Yet I have met many people in Calcutta who gravely complain of the apathy and want of vivacity in the natives of India. My own observation, both of these men and of the peasants

and fishermen whom we pass, is of a very different character; they are active, lively, and gossipping, and laborious enough when they have any motive to stimulate them to exertion. Had I an indigo-plantation I would put them all to task-work, and I am sure, that with due inspection to prevent fraud, few labourers would surpass them in steady work, and still fewer would equal them in cheapness. Their habits of coming late to their labour, and breaking off early, arises from the variety of callings which each man at present exercises, and the time which he loses in preparing his food. Make it worth their while to establish messes, where one should cook for the remainder, and give them facilities for eating a noon-day meal on the scene of their work, and they would, I think, be easily persuaded, with far greater comfort to themselves and advantage to their employers, to begin and leave off work at the same time with English labourers. Indeed, at some of the indigo-works which we have passed, this seems the case; and I am sure that the fishermen and dandees work as early and as late as any people."

In the middle of the day they entered an immense flat and almost level country, stretching, as far as the eye could reach, to the north-west, without even trees or any similar object to obstruct the sight, where the signs of inundation were visible, many places being already covered with water. As both the wind and the current were now favourable, they proceeded for some time rapidly; and though it changed in the course of the day, they arrived at night within about one day's journey of Dacca, and were much pleased to receive, from the messengers whom the governor of the city had sent to meet them, a most seasonable supply of butter, fruits, and bread; of the latter they had been greatly in want for several days, what they had taken in at Calcutta having become completely mouldy.

On Saturday, July the 3rd, the bishop finding himself within about thirty miles of Dacca, determined, if possible, to reach it that night, or at any rate in time for church the next day. He therefore urged the boatmen to start very early in the morning; and for some hours, the wind and current being still in their favour, they had a pleasant run. About eight, however, the wind became foul, and blew hard, so that there was no prospect of getting the pinnace up till late the next day. Perceiving this, the bishop resolved to proceed the remaining distance, not less than fifteen miles, in the jolly-boat, leaving his friend Stowe in the pinnace, who was this day taken suddenly unwell, and could not accompany him. His lordship arrived at Dacca in the evening, without suffering any other inconvenience from this long exposure to a burning sun, than that of having his face a little scorched, from the reflection of its rays upon the water, and having some boils upon his ancles, which he could not keep covered, owing to the confined position in which he was compelled to sit. These, with care and proper treatment, healed in a short time after he landed.

The bishop mentions in his journal the following incident, which occurred when he was in the boat. "While we were approaching the shore, for the purpose of having a nearer view of the extensive ruins in the neighbourhood of Dacca, when at the distance of about half a mile from those desolate places, a sound struck my ear, as if from the water itself on which we were riding, the most solemn and singular I can conceive. It was long, loud, deep, and tremulous, something between the bellowing of a bull and the blowing of a whale; or, perhaps, most like those roaring buoys which are placed at the mouths of some English harbours, in which the winds work, to warn ships off them. 'Oh!' said Abdallah, (the bishop's native servant,) 'there

are elephants bathing. Dacca much place for elephant.' I looked immediately, and saw about twenty of these fine animals, with their heads and trunks just appearing above water. Their bellowing it was which I had heard, and which the water conveyed to us with a finer effect than if we had been ashore."

Dacca, which was once a place of great splendour and traffic, with magnificent palaces, fine mosques, and other buildings, was now the mere wreck of its former greatness. Its churches and immense factories, which had successively been the property of the Dutch, French, and Portuguese nations, were now a heap of ruins, and its trade was reduced to the sixtieth part of what is was formerly. Its climate is one of the mildest in India, the heat being tempered by the vast rivers which flow near it. It is celebrated for its elephants, numbers of which are caught annually in the woods, and the company have generally there a stud of from two to three hundred. The European houses in it are mostly small, about equal to the second or third-rate of those in Calcutta. It is sometimes visited by slight shocks of earthquakes, by which its buildings have occasionally been much injured.

Very little has been done there to promote the salvation of the natives, and in proof of the spiritual destitution of this part of India, the bishop writes in his journal: "I met with a lady to-day, who had been several years at Nusseerabad in Rajpotana, and during seven years of her stay in India, had never seen a clergyman, or had an opportunity of going to church. Even this, however, was a less tedious excommunication than has been the lot of a very good and religious man, as I am informed, resident at Tiperah, or somewhere in that neighbourhood, who was for nine years the only Christian within seventy miles, and at least three hundred miles from

any place of worship. Occasionally he has gone to receive the sacrament at Chittagong, about as far from his residence as York is from London. These are sad stories, and I should hope not beyond the reach of a remedy."

The bishop preached the morning after his arrival, in the neat church which had been erected there, to a small congregation; and it afforded him great pleasure, after the fatigues and dangers of his voyage, again to worship God in his house. He had felt much the want of public worship during the time he had been absent from Calcutta. And though, from the very commencement of his journey, he and his chaplain had spent some considerable time together daily in reading the Scriptures, and in prayer, yet they both deeply regretted the loss of the more solemn services of the sanctuary.

The text which his lordship preached from on this ocasion was, "I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth."—Luke, xv. 10. In this discourse, which abounds with striking and most useful remarks, we find the following admirable passage on the imperative obligations under which Christians are laid to individual activity in the Redeemer's cause. "We may learn from His conduct, who is our hope, our example, and our God, as instanced in this passage, that far from shunning sinners as unclean, and abhorring them as heirs of perdition, it is our duty, as servants of Christ, to exert our utmost influence to snatch them from the intolerable dangers by which they are at present surrounded; and that we can in no better way prove our love for him by whom we are redeemed, than by forwarding this gracious purpose, concerning those whom it was the main object of his coming into the world to save. Nor is this a task confined to any peculiar order or profession:

it is the duty of the layman as well as of the priest, of the catechumen as well as of the teacher; and all who can supply a word of private warning against sin, or of private encouragement to repentance, all who have a prayer or a tear to give for the soul of a wicked neighbour, are as much bound to do their best to snatch that neighbour from sin and its consequences, as they would be called upon to pluck him out of the fire or to prevent his falling down a precipice. It is not, indeed, the prevailing fault of the present day that the contact of sinners is shunned. Yet there is a smooth sincerity which carries itself alike with all; an indifference to the moral condition of those among whom we live, and a readiness to desert and despair of those who are advanced beyond a certain point in the broad and beaten track which leads to perdition, unhappily too common. We see our neighbour wasting his goods, impoverishing his family, destroying his health, and flinging himself, body and soul, into intolerable and everlasting misery, without a word or a look which can show that we disapprove of his conduct, or a single entreaty to consider what he is doing and retrace his steps in time. We smile, not unfrequently, as he wades further into sin and ruin; and when, at length, he plunges out of his depth, and the stream hurries him away beyond those bounds of vice which the custom of the world has marked as tolerable, those who sport in the shallows of the torrent, and they that linger by its side, alike grow zealous in the cause of morality, and begin to shake their heads, and call all mankind to witness their indignation against vice. Many a man, whom the neglect or flattery of his neighbours has consigned to incurable destruction, might, if these neighbours had, in the beginning of his wanderings, stepped in with their advice, their entreaties, their prayers, have been preserved for ever in the sheepfold. And many a man, and still more, many a de-

ceived and miserable woman, who had been given up by her former, and perhaps less strongly tempted associates to infamy and perdition, might yet have been recalled, when their situation appeared the most desperate. A little unexpected notice from persons of unblemished character, a little advice conveyed with meekness and affection, a little confidence shown, and some little help or countenance given; these, or less than these, would have spared many a heart which unkindness and despair have dried up and withered, and would, under His blessing, have preserved a member to society, delivered a soul of a fellow-creature from torment unspeakable, recovered a servant to his Lord and ours, and occasioned a day of joy in heaven. If any who now hear me have an opportunity to try their generous zeal in such a task as I have now marked out for them, let me express an earnest hope, that no unreasonable timidity, no culpable indifference will be allowed to interfere with a work so holy."

The pinnace in which the bishop had left his friend Stowe, much indisposed, did not arrive till four o'clock in the afternoon of Sunday; and Mr. Stowe having suffered a relapse of his disorder, sent a messenger to inform his lordship, he was too weak to come on shore. On receiving this message, such was the bishop's concern for his friend, that he immediately went on board the pinnace, taking with him Mr. Todd, a most humane and very skilful surgeon, who recommended his removal as soon as possible, for the sake of his having the benefit of a more airy apartment. After some little hesitation, Mr. Stowe consented to be taken on shore, and the bishop kindly superintended his removal, not leaving him till he had seen him placed in bed in a convenient apartment in the house where he himself lodged; and he had the happiness to find that Mr. Stowe was no worse for his exertion. Indeed, though

he then seemed very unwell, he did not appear to be in any immediate danger.

The bishop now devoted almost the whole of his time to his sick friend, sitting with him in his room, reading to him when he could bear it, doing every thing in his power to nurse him up, and uniformly treating him with all the tenderness of a brother. For the first few days the symptoms were, on the whole, rather favourable, though he did not recover his strength. At the end of a week, however, he suffered a severe relapse; and though he revived a little afterwards, there seemed scarcely any prospect of his recovery. During all this time the bishop paid the greatest possible attention to his spiritual interests, praying with him frequently, and conversing with him, when he could bear it, on the great subjects of religion.

"On the 14th and 15th," writes the bishop, "he altered much for the worse; and it was on the evening of the latter day that he was convinced his end was drawing near, and begged me to be with him when the hour came. You will not doubt that I kept my promise, though during the last few hours of his life he was not conscious of my presence. As he was fully sensible of the approach of death, so he was admirably prepared for it, with his mind calm, and perfectly resigned to the will of God. On the last Sunday which he saw, we had received the sacrament together. I trust I shall never forget the deep contrition and humility, the earnest prayer, and the sincere faith in the mercies of Christ, with which he commended himself to God. On Thursday he had an awful mental struggle, but confessed his sins, and cried for mercy to Jesus Christ, with a simplicity, contrition, and humility which I shall never forget, but I trust always be the better for. By degrees his fears became less, his faith stronger, and his hope more lively; and he told me at many

different times, in the following thirty-six hours, ' that God's goodness was making the passage more and more easy to him, and that he felt more and more that Christ had died for sinners.' When his strength was gradually wearing away, he said, ' If I lose sight of the cross, though but for a moment, I am ready to despair; but my blessed Lord makes his mercy and his power more and more plain to me.' The laudanum which was given him in the course of Friday night, had conjured up some evil dreams, of which he complained a good deal. Being myself much worn with fatigue, I had gone to lay down an hour or two, leaving him asleep, under the care of one of the surgeons. He awoke, however, soon after, and called earnestly for me, and when I came threw his arms round my neck, and begged me not to leave him. After we had again prayed together, he said, ' My head is sadly confused with this horrid drug; but I now recollect all which you told me, and I myself experienced yesterday, of God's goodness in his Son. Do not let them give me any more, for it prevents my praying to God as I could wish to do.' He spoke very much of his ' poor, poor sister,' and said, ' God, who is so good to a sinner like me, will not forget her;' and the last articulate words he uttered were about his sister. Even in his incoherence, it was comfortable to find that no gloomy ideas intruded, that he seemed to have some hope in God, even when his intellect was most clouded; and that his last of life was certainly not, on the whole, a day of suffering. After death, his countenance was singularly calm and beautiful, not like a corpse so much as a statue. I myself closed his eyes."

He was buried in the evening of the following day, in the cemetery of the station, which the bishop had consecrated a few days before, and which he calls " a wild and dismal place as ever Christian

laid his bones in, at about a mile's distance from the inhabited part of Dacca, surrounded by ruins and jungle, containing several tombs of former residents, when the province was in its prosperity, some of which had been handsome, but all were now dilapidated and overgrown with ivy and the wild fig-tree. All the gentlemen of the station, as well as the military officers, attended unsolicited, and his body was borne to the grave by a detachment of European artillerymen. Mr. Parish read the service, and I followed as chief mourner. Sincerely as I mourned, and do mourn him continually, the moment perhaps when I felt his loss most keenly, was on my return to his house. I had always, after airings or other short absences, been accustomed to run up immediately to his room, to ask about his medicines and his nourishment, and to tell him what I had seen or heard; and now, as I went up stairs, I felt most powerfully that the object of my solicitude was gone, and that there was nobody now to derive comfort or help from my coming, or whose eyes would faintly sparkle as I opened the door. I felt my heart sick, and inclined to accuse myself of not having valued my poor friend sufficiently while I had him, and of having paid, during the voyage, too little attention to the state of his health; yet, from the hour I knew he was seriously ill, thank God! I can find nothing of wilful neglect to reproach myself with. When his danger was told me, I gave up every thing to him, and neither read, nor wrote, nor paid, nor received visits, nor even went out of his room for a moment, except for very short and hurried meals."

The impression made upon the bishop's mind by this painful bereavement was, indeed, most serious. "One lesson," writes he, "has been very deeply imprinted on my heart by these few days. If this man's inoffensive and useful life, (for I have no rea-

son to doubt that the greater part of his life has been both inoffensive and useful,) offered so many painful recollections, and called forth such deep contrition when, in the hour of death, he came to examine every instance of omission or transgression, how careful should we be to improve every opportunity of grace, and so to remember God while we live, that we may not be afraid to think on him when dying! And, above all, how blessed and necessary is the blood of Christ to us all, which was poor Stowe's only and effectual comfort! I trust I shall never forget the earnestness of his prayers, and the severity and deep contrition with which he scrutinized the whole course of his former life; the deep humility and self-abasement with which he cast himself on God's mercy, through Christ; or the blessed and still brightening hope which, after his first mental struggle was over, it pleased his gracious Master to grant him. Long shall I remember the guilelessness of his nature, the interest which he felt and expressed in all the beautiful and sequestered scenery through which we passed, his anxiety to be useful to me in any way which I could point out to him, (he was indeed very useful,) and above all, the unaffected pleasure which he took in discussing religious subjects, his diligence in studying the Bible, and his fearless humanity whenever an occasion called for its exercise."

The conduct of the bishop through this whole affair exhibits his character in the most amiable light. The discharge of his important official duties might have afforded him a valid excuse for devolving the care of his friend, during his sickness, upon some individual less busily engaged; but such was the warmth of his affection for him, that he determined to watch over him himself, not only that his life should not be lost for want of care, but that he might, as far as possible, soothe the mind of his

afflicted and dying friend. Prompted by the same sympathy, he wrote a most affectionate and consolatory letter to Miss Stowe, the deceased's sister, (who had accompanied him from England to India, and who was now in Calcutta,) lamenting deeply the great loss which both she and he had sustained, and suggesting such alleviating considerations as were likely to assuage her grief. "With a heavy heart, my dear Miss Stowe," writes the bishop, "how to to offer you consolation in your present grief, I know not; for by my own deep sense of the loss of an excellent friend, I know how much heavier is your burden. Yet even the many amiable qualities of your dear brother, joined with that deep Christian humility and reliance on his Saviour, which he evinced in his illness, while they make our loss the heavier, should lead us to recollect that the loss is ours only; that prepared as he was to die, it was his unspeakable gain to be removed from a world in which he had many sorrows; and above all, that your separation from him will only be for a time, until *He* who has hidden him from your eyes shall remove you to his society in a happy and eternal state of existence. Separation of one kind or another is, indeed, one of the most frequent trials to which affectionate hearts are exposed; and if you can only regard your brother as removed to a distant (though, as in his case, it be a heavenly) country, you will find, perhaps, some of that misery alleviated under which you are now suffering. Had you remained in England when he came out hither, you would have been, for a time, divided no less effectually than you are now. Almost the only difference now is, that you cannot *hear* from him; and though you have not here that comfort, yet even without it, you may be well persuaded (which had he remained here you could not always have been) that he is well and happy; and above all, you

may be assured, as your dear brother was fully, in his time of severest suffering, that God never smites his children in vain, or out of cruelty. His severest stripes are intended to heal, and he has some wise and gracious purpose for you, in thus taking him from your side, and leaving you in this world with himself as your sole guardian. A mighty and most merciful protector be sure he is, and one who always deals most kindly with us, when we cast our cares on him alone, and one most sensible of our utter helplessness. This was your brother's comfort—it should be yours; and thus may both you and he have occasion for unspeakable joy hereafter, if the mysterious dispensation, which has deprived you of your *brother*, serves to bring you to a closer and more constant communion with *God*. Meantime, in my wife and myself you have friends, even in this remote land, who are anxious, as far as we have the power, to supply your brother's place, and whose best services you may command as freely as you could his whom you have lost. So long as you choose to remain with us we will be, to the utmost of our ability, a sister and a brother to you. May God support, and bless, and comfort you. Such as my prayers are, you have them fervently and sincerely offered. But you have better and holier prayers than mine. That the spirits in paradise pray for those whom they have left behind, I cannot doubt, since I cannot suppose that they cease to love us there, and your dear brother is thus still employed in your service, and still recommending you to the throne of mercy, to the all-sufficient and promised help of that God who is the father of the fatherless, and of that blessed Son, who hath assured us that they who mourn shall be comforted. One more consideration I cannot help addressing to you, though it belongs to a subject wrapped up in impenetrable darkness. A little before your brother ceased to speak at all,

and after his mind had been for some time wandering, he asked me, in a half-whisper, 'Shall I see my sister to-night?' I could not help answering, though in a different sense perhaps than that in which he meant the question, that I thought it *possible*. I know not (indeed who can know?) whether the spirits of the just are ever permitted to hover over those whom they have loved most tenderly; but if such permission be given, (and who can say it is impossible?) then it must greatly increase your brother's present happiness, and greatly diminish that painful sense of separation which even the souls of the righteous may be supposed to feel, if he sees you resigned, patient, hopeful, trusting in that same cross which was his refuge in the hour of dread, and that good providence to whom he fervently and faithfully committed you."

The sterling excellence of the above long extracts from the bishop's correspondence, and the very interesting light in which they present his character, and the character of his deceased friend, will, it is hoped, be deemed a sufficient apology for their introduction.

On the Saturday following the bishop's arrival at Dacca, he confirmed about twenty individuals, all adults; and the next day consecrated the church, and administered the sacrament to about thirty-five communicants. Being very closely confined to his friend's sick-room, he could make but few visits for any other objects than those which were connected with his official engagements. He however found time to visit a few of the most distinguished individuals in the place, by whom he was very politely and kindly received. In company with Mr. Masters, and in compliance with a very pressing invitation, he paid a visit to the nawâb, (who, though formerly a mighty potentate, was now shorn of all his greatness,) which he thus describes. "We drove a considerable way through the city, then along a shabby

avenue of trees, intermingled with huts; then through an old brick gateway, into a sort of wild-looking close, in the centre of which was a large tree, surrounded by bushes and ruinous buildings. Here was a company of sepoys drawn up to receive us, very neatly dressed and drilled. In front was another, and really handsome gateway, with an open gallery, where the evening martial music is performed. Here were the nawâb's own guard, in their absurd caps, and a crowd of folks with silver sticks, to convey us across the inner court. On the right was a flight of steps, leading to a very handsome hall, an octagon, supported by gothic arches, with a verandah round it, and with high gothic windows, well venitianed. This was fitted up with a large table, covered with red cloth, mahogany drawing-room chairs, two large and handsome convex mirrors, which showed the room to considerable advantage, two common pier-glasses, some prints of the king, the emperor Alexander, lords Wellesley and Hastings, and the duke of Wellington, and two very good portraits of the nawâb himself. Nothing was gaudy, but all extremely respectable and noblemanly. The nawâb, his son, the English secretary, and the Greek priest received us at the door, and he led me by the hand to the upper end of the table. We sat some time, during which the conversation was kept up better than I expected; and I left the palace a good deal impressed with the good sense, information, and pleasing manners of our host, whose residence considerably surpassed my expectations."

On another occasion the bishop went with Mr. Masters to see the prisons, which all appeared to be, on the whole, well managed. One was for the confinement of the insane, humanely provided by government; the wards of which were dry, airy, and large: permission was also given the patients, once a day, to go out into a large plain, defended only by a low

outer wall, and to remain there a stated time; but this indulgence rendered it necessary that they should be kept in irons. The state of the poor debtors appears to be the most deplorable; for though their creditors are compelled to make them the same daily allowance of provisions as government makes to other criminals, yet, writes the bishop, "a Hindoo creditor, though murmuring grievously at this expense, is generally (as I had learned from Dr. Carey before) intensely cruel, preferring often the gratification of revenge to that of avarice. Several of the debtors here were old men, and some had been kept many years in prison."

The bishop one evening went in a boat to Pagla Pwll, or Mad Bridge, situate about four miles below Dacca, of which there is a fine and accurate engraving, in Sir Charles D'Oyley's Ruins of Dacca. On another occasion, he called at the house of the chief Mussulman gentleman in the district, Meer Isra Ali, a descendant of one of the best families in India, who, though his affairs were then said to be somewhat involved, had still landed property to a very great amount. As he was absent from home, the bishop only saw his two eldest sons; by whom he was introduced into the house, which he found more commodious and better furnished than the dirty state of the Mussulman's sons, and the crowds of servants with shabby neglected liveries, which he saw at his entrance, led him to expect.

The day before the bishop left Dacca, his lordship paid his farewell visit to the nawâb, who had been really more than civil to him, sending every day some delicacy, in choice fruit, dressed dishes, or pastry for himself or for his sick friend, for whom he evinced the kindest sympathy, making frequent enquiries respecting him during the whole of his illness. This generous conduct the bishop could not permit to

pass unnoticed: "All the return, however," he writes, "I could make, and it was one which I heartily pray God in his goodness may make useful, was the present of my Hindoostanee prayer-book, which being splendidly bound, and containing much which a Mussulman would not dislike, I cast like bread on the waters, though I fear on a stormy sea, and one turbid with gross indulgencies and prejudices. Poor old man; I should rejoice to learn that he had sometimes looked into its pages. This he voluntarily promised to do; and as we were alone, we had a good deal of talk about politics and other things, in the course of which he desired that I would sometimes write to him."

The bishop quitted Dacca July 22nd, after a residence of eighteen days, marked by the greatest anxiety and sorrow, yet entertaining the most unfeigned regard for all the respectable families in the town; from whom both he and his deceased friend had received that degree of hospitality and kindness which he could never forget, and for which, especially for the affectionate attention of his excellent host, Mr. Masters, he was truly grateful.

To an individual less pious, less alive to the value of immortal souls, less accustomed to confide in God, and less vigorously determined to prosecute the great object he had in view, the loss his lordship had sustained, and the forlorn condition to which he was now reduced, would have proved inducements sufficient to have urged him to relinquish his engagement, at least for a time. That the bishop pursued a different course was not because he felt the loss of his chaplain less acutely than others would have felt it, for to none could it have been more distressingly painful; nor because he was a stranger to the delightful feelings which are essential to true friendship, and which make the loss of one whom we love so severely trying, for none ever possessed

them in a higher degree; but it was simply because he regarded himself as engaged in the work of God; in whom he was enabled, with unshaken and implicit confidence, to rest his hopes of support, in every danger and difficulty he might have to encounter.

"This is the second old and valued friend," writes the bishop, "(poor Sir Christopher Puller was the first, though my intimacy with Stowe was far greater,) which this most unhealthy climate has, within a few months, robbed me of. In the meantime I have great reason for thankfulness, that in all essential points my own health has remained firm; that my dear wife (though she has been an invalid) has been so from causes unconnected with climate, and that my children have been pictures of health and cheerfulness. How long this is to continue God knows; and I thank him that my confidence in his support and protection has not yet been shaken. I am far, notwithstanding all that has occurred, from repenting for coming out to India, where I am sure I am not idle, and hope I am not useless; though I have, alas! fallen far short of my own good intentions, and have failed to a greater extent than I expected, in some points where I might reasonably have expected success. But I cannot help feeling most painfully the loss of a sincerely-attached, intelligent, and most gentlemanlike friend, to whom, under any difficulties, I could open my mind without reserve, whose cheerful conversation was delightful to me in health, and to whose affectionate solicitude and prayers I looked forward as a sure resource in sorrow or in sickness."

On the morning his lordship left Dacca he composed the following prayer: "O merciful and mighty Lord, who hast been pleased, in thy fatherly wisdom, to afflict me, by taking from my side a faithful and affectionate friend, I meekly give thee

thanks, for that thou hast enabled him to depart in the fear and love of thy holy name, and in a comfortable hope, through the merits of our great Redeemer! Grant, I beseech thee, that the impression made on me by his humility, his self-condemnation, his penitence, his fears, and his final trust in thy mercy, may not be suffered to fade from my mind, but may work in me that true and timely repentance of my own sins which can only save my death-bed from intolerable agony, and my soul from a worse hereafter. And the more I am deprived of earthly friends, teach me, O God, to cling the more to thee. The more I am alone, be thou the more with me, that I may feel continually thy love and presence here, and dwell with thee to everlasting ages hereafter; as I hope thy departed servant shall, through Jesus Christ our Saviour. Amen."

The detention of the bishop at Dacca, consequent upon Mr. Stowe's sickness and death, so much beyond the time his lordship intended to remain there, in some measure deranged his plans. He felt compelled too, on leaving it, to shape his course differently to what he wished, having learned that Miss Stowe had set off from Calcutta, on hearing of her brother's illness, before she had been apprized of his decease. Instead, therefore, of taking a northern he took an eastern course, and made all possible speed to meet her. Proceeding across the Delasery river, he entered a wide tract of flooded country, and came at length to a vast jeel, or marsh, where there was at least ten feet water, while its tall rushes rose to a considerable height above the surface, making a rustling noise as the pinnace passed rapidly over them, not much unlike that of a greyhound in a field of corn. They next entered the branch of a river, surrounded by a succession of villages and woods, only partially flooded, and brought up for the night at a pleasing spot, where, remarks the bishop,

"I should have enjoyed my little walk, if my recollections would have allowed me."

Very early the following day they again started, and met with nothing to obstruct their progress till, about noon, a sudden turn in the river exposed them to an opposing current, so rapid that in order to proceed they were compelled to have additional men. Twenty natives of the nearest village were soon engaged, and with their help they proceeded at a tolerable pace till nine o'clock, when they brought up: the bishop paid these men with two rupees among them, with which they were extremely well satisfied, and all willingly promised to attend the next morning.

Tidings reached the bishop this evening, dispatched from Dacca, which occasioned him much disappointment. Mrs. Heber, on hearing the loss his lordship had sustained, in the death of his chaplain, immediately wrote him a pressing invitation to permit her to join him at Rajmahal-hills, and thence to accompany him through his entire journey, as the companion of his toils. The bishop knew so well the strength of her constitution, and prized so highly the advantages of her society, that though he was aware she would be placed in some trying circumstances, he cheerfully gave his consent, and anticipated with much pleasure her arrival. To his extreme regret, however, he now received a letter from her, stating that events had occurred, which would not only render this impossible, but, she feared, prevent her from joining his lordship at Boglipoor. "This news," writes the bishop, "added to the uncomfortable state of my mind and feelings, kept me awake great part of the night, and I arose this morning, July the 24th, ill and unrefreshed."

They started, as usual, early the next morning, and with the aid of the coolies, (the native term for porters,) reached, about noon, the point where the

stream they were now on joined the Ganges, with its vast expanse of water, the breadth of which here was little less than six miles; and having no longer occasion for the coolies, they were all dismissed. At the distance of about twelve miles they could now discern the woods of Furredpoor, appearing like a long dark outline on the horizon, which they in vain attempted to reach that evening. On their way they saw a pinnace creeping slowly along in-shore, which they hailed, in hopes that it might prove to be Miss Stowe's; this however was not the case; but it contained two English gentlemen, one of whom had accompanied the bishop in his voyage from England. They both dined with his lordship, and the pleasing incident of their meeting in such a situation, with the interesting conversation of two very intelligent countrymen, happily, in some degree, revived his drooping spirits. "There were few medical applications," says his lordship, "which could have done me so much good as the motive for an extra glass of wine, and the conversation of two lively and intelligent young men, met with in such a place."

Under the date of the preceding day, in the bishop's journal, he records the following anecdote. "In the course of our halt this day a singular and painfully interesting character presented himself, in the person of a Mussulman faker, a very elegantly formed and handsome young man, of good manners, and speaking good Hindostanee, but with insanity strongly marked in his eye and forehead. He was very nearly naked, had a white handkerchief tied as an ornament round his left arm, a bright yellow rag hanging loosely over the other, a little cornelian ornament set in silver round his neck, a large chaplet of black beads, and a little wooden cup in his hand. He asked my leave to sit down on the bank to watch what we were doing, and said it gave his heart plea-

sure to see Englishmen; that he was a great traveller, and wanted to see all the world, wherein he said he was bound to wander as long as it lasted. I offered him alms, but he refused, saying, he never took money; that he had had his meal that day and wanted nothing. He sat talking wildly with the servants a little longer, when I again asked him if I could do any thing for him; on which he jumped up, said 'No pice,' (the Indian term for copper pence,) made a low obeisance, and ran off, singing, La Illah ul Allah."

The bishop passed the night of the 24th at a small village, about eight miles south of Furredpoor, and remarks, the next morning, in his journal, "I slept well, and have seldom awaked with more reason for gratitude. My health, which had been for some time a good deal deranged, appeared renovated; and I felt myself ready to adopt any line of conduct which circumstances might claim from me." The wind being foul, they did not reach Hajygunge nullah* till ten o'clock. Here they were met by a boat, which Mr. Warner, the magistrate of these districts, had dispatched to invite his lordship to his house, conveying to him, at the same time, a letter from Mrs. Heber, which had been kindly forwarded from Dacca by Mr. Masters, and which he received with inexpressible delight. It confirmed his suspicions that she would not be able to join him, as proposed, at Boglipoor; but although he felt much the loss which he should thereby sustain, he thought less about himself than about her, remarking, "My main anxiety was, that she should not fret about a separation which was unavoidable, and that she should be convinced that I am likely to do extremely well, and travel safely; and that, though I am now alone, I shall perhaps have companions the greatest part of the way."

* A brook, or small branch of a river.

In a short time the bishop arrived at Mr. Warner's house, where he was politely received, and very hospitably treated, and where he found a well-furnished library. "Mr. Warner," remarks the bishop in his journal, "took me a pleasant drive in his carriage, and I had some very interesting conversation with him; and on our return to the house I read prayers and preached, and then went to my boat. On the whole, between the books I found, the things I saw, and the people I met with, I passed a pleasant, and, I trust, not an unprofitable Sunday. I found Mr. Warner a very agreeable man, though with the exception of his own family, he had no society, no Europeans, not even a medical man being within many miles. In the evening he walked with me into the garden, and pointed out to me a tree on which two pelicans, he said, never failed to roost; and another which had upon it an eagle's nest. Eagles, he said, were very common on all these rivers, and pelicans by no means rare."

The account given by this gentleman of the moral condition of their natives in that district, exhibits the effects of their wretched system of idolatry and superstition in a most affecting light. Robbery and every species of deception were prevalent, and perjury by no means uncommon. These evils Mr. Warner thought had greatly increased since the number of spirit-shops had spread so rapidly, which were now resorted to every night, both by the Hindoo and Mussulman population, and hence became the nurseries of drunkenness, and of every fierce and hateful passion; and even the Brahmins themselves were, many of them, confirmed drunkards, exerting the influence which they possessed, much less in the cause of virtue than of vice. These crimes were not the result of ferocity of disposition on the part of the natives, who were said to be naturally gentle, cheerful, and even industrious; but seemed

chiefly to be ascribed to the neglect of their mental and moral culture. How important is it to send them that Gospel which, when rightly received, leads to the denial of all ungodliness and worldly lusts, teaching its possessor to live soberly, righteously, and godly in the present world!

While at this place the bishop mentions the following circumstance: "My boat was visited by a blind beggar to-day; a young native, who was accompanied by his wife, a fine young woman, her features not very delicate, but remarkably well-made, and the tallest female whom I have seen in India. I gave them alms, and when she thrust forth her hand to receive them, she displayed massive silver bracelets, worth, I should think, at least twenty-five or thirty shillings. Yet these were beggars, and to judge from their scanty and wretched clothing, in all other respects, I doubt not, objects of pity. But for this poor woman to sell her bracelets, was probably a thing which would never occur to her as possible, except under urgent and hopeless hunger. She had rings on her ancles, which, indeed, drew my attention to her sex, for her height made me at first suppose her to be a young man, and her dress, which was only a coarse sackcloth-mantle, might have belonged either to male or female. Her manner was extremely modest; she never let go her husband's hand, and was evidently annoyed by the sort of notice she attracted from the boatmen and my servants. The existence of these beggars, as it implies that they obtain some relief, may seem to exculpate the mass of Hindoos from the charge of general inhumanity and selfishness, so often brought against them. At the same time, in a country where no legal provision is made for distress, it is, in all cases of blindness, leprosy, lameness, and helpless old-age, an obligation of justice as well as of charity, to give to beggars as we have the means."

The bishop remained at this place, though he greatly regretted the loss of time it occasioned him, till the 28th, anxiously expecting the arrival of Miss Stowe, but to no purpose. He now determined, having done all in his power to prepare her for the sad news of her brother's decease, and having made every provision for the comfort of her dismal homeward journey, to hurry forward on his voyage, as any longer delay threatened to be very serious. He had already lost much time, and there seemed but little probability of his being able to reach Cawnpoor this season, anxiously as he desired it. Just, however, as he was setting sail, he received another letter from Mrs. Heber, informing him of the severe illness of both his children, and of the merciful deliverance the eldest had received, in its life being spared when at the very point of death. "This letter," writes the bishop, "agitated me much, so that for some time I hardly felt or understood what had happened. My first impression was to hurry home to Calcutta. But on reading the letter again, I knew I could implicitly trust my wife when she told me that the danger was over; that if she had apprehended the probability of a relapse, she would not have concealed it from me; that I was engaged at this time in a solemn professional duty, to desert which, without the strongest grounds, would be a criminal distrust of God and neglect of his service; that my presence would not help my poor child, and that in case of the worst, which I might hear at Bogwangola, I might, at all events, then return to comfort my wife under her affliction. On the whole, therefore, I determined to go on, though when I had made that determination, and was actually on the broad stream of the Ganges, it seemed as if I first became sensible of the bitterness which, through the mercy of God, I had escaped, but which still seemed to threaten me. I did not, however, repent

of the resolution which I had taken, and I hoped I acted right, and not unfeelingly to my dear wife, in thus preferring a public to a private duty."

In a hurried reply to Mrs. Heber, written before he quitted Furreedpoor, the bishop writes: "Alas! alas! my beloved wife, what have you not gone through? I am at this moment strongly tempted to come to you; but I fear it might be a compromise of my duty, and a distrust of God. I feel most grateful indeed to Him for the preservation of our invaluable treasures. I pray God to bless lady Amherst, and all who are dear to her, for all the kindness she has shown ours. I am going on immediately, with a heavy heart indeed, but with trust in His mercies. Farewell."

Having the advantage of a fine breeze in his favour, his lordship now set sail, and went on rapidly; but in a short time, while he was below, greatly to his surprise, the pinnace was brought up so suddenly as almost to upset her, laying her completely on her beam-ends. The water rushed in at the cabin-windows, and had there been a little more wind she must have gone entirely over. He immediately jumped upon deck to enquire the cause of this disaster, and found that the steersman had resorted to this dangerous expedient, to avoid running upon one of those shoals, or mud-banks, which abound in that part of the river, which he had seen under the vessel's bow, and ought to have more cautiously avoided. To prevent the recurrence of the same danger in future, the bishop ordered two men forward to be upon the look-out, and with two long bamboos to be constantly sounding what depth of water they had, at the same time directing the serang, should there be occasion to bring up so suddenly in future, by all means to let go the sails at the same time.

Getting under weigh July 29th, they again pro-

ceeded rapidly up this immense river, which was here about five miles broad, and anchored nearly opposite Jaffiergunge, where many streams branch out from it in all directions, and where swarms of fishing-boats were laying; without a single sail of any other description amongst them. Early the next morning they pursued their course, along the north-west bank, passing occasionally through beds of reeds, and tracts of overflowed cultivated rice-grounds, the greater part of the country being now so deeply inundated as to permit them to make almost a straight course; and many of the islets which his lordship saw on his first passage, and over which he had pleasantly strolled in company with his deceased friend, were now not to be seen, being entirely covered with the water. Some of these scenes were mournfully interesting to the bishop, as he recognized the villages and spots which they had previously passed, and drew from him the following reflections: "I could not help feeling that now I had nobody to compare my impressions with, none whose attention I might call to singular or impressive objects; that I was, indeed, a lonely wanderer! Such thoughts are, however, useless, and perhaps they are hardly innocent: with so great an object before me, with Providence for my guide, and with the means of keeping up a constant correspondence with a beloved wife, I have no right to regard myself as solitary or forsaken. But having nobody to talk to will probably swell my journal."

During this day they passed what, at first, appeared a clump of trees, but which, on their nearer approach, turned out to be a single majestic banyan. As they proceeded, the country became more interesting: the day was beautifully fine, not unlike a clear summer's day in England, and the groups of fishing-boats, the number of which was really extra-

ordinary, with their sails spread between two bamboos, one on each gunwale, (or side of the boat,) as they skimmed past the beautifully wooded banks, made the scene most enlivening and delightful. "We passed," writes the bishop, "this evening, the first crocodile I had seen. It was swimming leisurely, pretty close to our boat; but I could distinguish little, except what looked like a log of wood, drifting down the stream. The people, however, called out 'coomer! coomer!' (the name given it by the natives;) and my servants being Calcutta people, seemed interested and curious to see it. Abdallah said it was rather a large one, but that I should see a sufficient number of them to tire me, by the time we got to Rajmahâl."

In the afternoon of the 30th, and in the evening of the following day, the bishop suffered much vexatious delay, through the ignorance or carelessness of the pilot; steering the pinnace into an embayed curve of the northern shore, so that it took nearly half the day to get round the point. They arrived at the mouth of the Comercolly in the evening, and brought up, writes the bishop, "on the margin of a fine dry pasture of fiorin-grass, one of the airiest and best stations which we have had during the voyage. At a short distance was a collection of very poor huts, with a herd of cattle round them. I walked to them, and found a complete grazier's establishment. They were the herds of the village united, under the care of two or three men, 'goawale,' as they are called. I saw no dogs, nor did the men seem to have any weapons or means of defence against wild beasts, a sufficient proof that they are not numerous here. The men, however, seemed to be prepared for, and accustomed to watching in the open night-air, having a greater wrap of turban round the head and neck, and longer and warmer mantles than are usual in Bengal. They

are a caste by themselves; tall robust men, many with long beards, and all wilder looking than the majority of their countrymen, but at the same time very civil. The evening was very fine; and though it was too dusky for me to walk far, I strolled backwards and forwards, enjoying the delightful elasticity of the dry turf, the fresh breezes of the river, and the fragrant smell of the cows. Many boats continued to glide along the stream, and the dash of their paddles and the blowing of the porpoises, were the only sounds which broke the general stillness. Altogether it was an evening to enjoy and to be thankful for, and a scene which I left with regret."

Shortly after setting out on the next day, July the 31st, they passed some extremely small and mean huts, inhabited by a tribe of that singular race, the gipsies. "A race," as the bishop remarks, "which no man can mistake, meet them where he may; though they are, as might be expected from their latitude, far blacker here than in England, or even than the usual race of Bengalees are. They are the same tall, fine-limbed, bony, slender people, with the same large, black, brilliant eyes, lowering forehead, and long hair, curled at the extremities, which we meet with on a common in England."

Standing across the bay towards the close of the day, they entered another river, and then again proceeded over a wide extent of marsh, covered with long rushes, which rose considerably above the water; and even at this distance from the sea they saw several porpoises. "The extent of water here," writes the bishop, "was really surprising: we stood northwest by north, and to the west and east, I could not, from my cabin-windows, see any land. We anchored on a sandy islet for the night, partly covered with the remains of a crop of indigo, which a herd of cattle were eating down. We passed

this day several stacks of millet, just gathered and piled up, with a small stage and shed erected in the middle for a watch-house: this is the season, I was informed, for reaping it. I also observed some maize, of which I have frequently seen the ears at table, plain boiled, and eaten with salt and butter, like artichokes. The rice along the banks was growing very tall, green, and beautiful: this is the first crop, to be cut next month, as soon as the water has reached it; that is reckoned the best which remains the longest dry."

On Sunday, August the 1st, the bishop was compelled still to continue his journey; remarking, however, "I feel much regret at occasioning these poor men to labour on a Sunday; but even if I lost a day, that day would not be spent by them in any devotional exercises; and to lose one in my present journey, and at this season of the year, might hazard all my hope of that journey tending to God's service." They had not proceeded far before they came to a large island, which divided this immense river, one stream running to the south and the other to the north, they took the latter, and continued their progress till they came within two miles of Surdah; the country which they passed being, as the bishop states, "very populous, well cultivated, and as beautiful as verdure, shade, water, and the splendid variety of Indian shrubs and trees can make it."

Under this date of the bishop's journal, he makes the following interesting remarks respecting a common practice of the Mussulmans. "The crew, on leaving the shore, set up as usual their cry of 'Allah uh, Allah.' I cannot help admiring in the Mussulmans, the manner in which their religion apparently mixes itself with every action of their lives; and though it is but too true, that all this has a tendency to degenerate into mere form or cant,

or even profanation of holy things, (for the constant use of God's name, in the manner in which some of them use it, scarcely differs from swearing,) yet it might be well if Christians learned from them to keep their faith and hope more continually in their minds, and more frequently on their lips, than the greater number of them do. It seems to be an error, particularly in a heathen country, to act as if we were ashamed of our religion; to watch the servants out of the room, which is too frequently done, before we kneel down to prayers; or to dissemble, in secular matters, the hope and trust which we really feel in Providence. By the way, it is only during this journey that I have had occasion to observe how strictly the Mussulmans conform to the injunction of the apostle James, to say, 'If the Lord will, we shall live and do this or that.' All the Mahommedans, whom I have heard speak of their own purposes, or any future contingencies, have employed invariably the qualifying expression, 'Insh Allah.'"

In the evening of this day, and when the men were so exhausted with their labours as to be unable to proceed any further, they found themselves at one of the most dangerous parts of the river, where the current ran most fiercely, and where the preceding year it had swept away an indigo-factory, so that nothing of it now remained but its ruins. It was nearly dark, and as the stream ran with such vehemence that with all their strength they could scarcely make way against it, nothing could be done but to remain in this perilous situation for the night. "I tried," says the bishop, "to find a place for a walk on this inhospitable beach, but could not succeed. The whole country was intersected with ditches and little nulluhs, and the evening was shutting in too fast to attempt discoveries. No rain had fallen for some days, but the weather was not unpleasant, though now the night closed in with divers prog-

nostics, both of rain and wind. A south-wester, in our critical situation, would perhaps have wrecked us. The night, however, thank God, passed off in great stillness."

They were now about seven coss (near fourteen miles) from Bogwangola, to which place they had a tedious passage on the 2nd of August, not arriving till nearly five in the evening, having to stem a powerful and most impetuous torrent. This day, when they had proceeded about six miles, the line by which they were towing the pinnace broke, just at the time when a sudden breeze sprang up, and before they could repair it, the pinnace was driven with great force against one of the large corn-laden vessels, which lay in that part of the river. But happily she sustained no great damage, and they reached Bogwangola in safety.

Bogwangola is said to have been several times, within the last few years, removed to different situations, in consequence of the havoc occasionally made by the Ganges. It has, indeed, more the appearance of an encampment than of an established village, but is not on that account the less interesting or beautiful. Its inhabitants are all Hindoos, without either a single Mussulman or European. Their houses are small but neat, more, however, like sheds, or booths, than cottages. "They are," writes the bishop, "scattered prettily over a large green common, fenced off from the river by a high grassy mound, which forms an exellent dry walk, bordered with magoe-trees, bamboos, palms, and some fine banyans. The common was covered with children and cattle; a considerable number of boats were on the beach; different musical instruments were strumming, thumping, squeaking, and rattling, and the whole exhibited a cheerfulness, activity, and bustle, though it was not the time of their fair, which was interesting and pleasing."

Under this date of the bishop's journal, are the following admirable lines, which afford an interesting development of his feelings at the time, and are the more valuable because of the circumstances under which they were composed,—on his lordship's return to the pinnace from his rambles through the walks that he found in this pretty native village.

"If thou wert by my side, my love,
How fast would evening fail,
In green Bengala's palmy grove,
List'ning the nightingale!

"If thou, my love! wert by my side,
My babies at my knee,
How gaily would our pinnace glide
O'er Gunga's mimic sea!

"I miss thee at the dawning grey,
When, on our deck reclined,
In careless ease my limbs I lay,
And woo the cooler wind.

"I miss thee when by Gunga's stream
My twilight steps I guide;
But most beneath the lamp's pale beam,
I miss thee from my side.

"I spread my books, my pencil try,
The lingering noon to cheer,
But miss thy kind, approving eye,
Thy meek, attentive ear.

"But when of morn and eve the star
Beholds me on my knee,
I feel, though thou art distant far,
Thy prayers ascend for me.

"Then on! then on! where duty leads,
My course be onward still,
O'er broad Hindostan's sultry mead,
O'er bleak Almorah's hill.

"That course, nor Delhi's kingly gates,
Nor wild Malwah detain,
For sweet the bliss us both awaits
By yonder western main.

"Thy towers, Bombay, gleam bright, they say,
Across the dark blue sea,
But ne'er were hearts so light and gay
As then shall meet in thee."

CHAPTER X.

The Bishop continues his visitation voyage—Enters the Moorshedabad river—Thunder-storm—First view of the Rajmahâl-hills—Ruins of Gour—His lordship's arrival at the towns of Rajmahâl and Sicligully—Remarkable tomb—Celebrated cavern—Reaches Boglipoor—Character and customs of the Puharrees—Useful exertions of the late Rev. Thomas Christian—Breadth of the Ganges—Arrival at Monghyr—Alligators—Aquatic habits of the Indians—Enters Patna, Bankipoor, Dinapoor, Buxar, Ghazepoor—Monument of Lord Cornwallis.

The bishop proceeded on the 3rd of August, taking one of those streams which lead from the Ganges into the Moorshedabad river. But here the rush of water was such as to render it almost impossible to proceed. After many fruitless efforts, they at length took another channel, where the current ran less impetuously; and continuing under sail till nine at night, having the advantage of a strong breeze, they made considerable progress, bringing up at a small but neat village, where the bishop, during his evening walk, had the following characteristic dialogue with the chief dealer in the place. "We went along a line till we came to a large and clean-looking hut, with a small shed adjoining; where, with a lamp over his head, and a

small heap of cowries, some comfits, elicampane, rice, ghee, and other grocery matters before him, sat the bunyan (trader) of the place; a shrewd, sharp, angular old man in spectacles, being the first naked man I ever saw so decorated. On our asking for milk he laughed, and said that neither he, nor, to his knowledge, the giriftu, had either cow or goat. 'The land here,' said he, 'is never quite overflowed; it is therefore too good for pasture, and we never let our cows look at it till after harvest.' 'But,' said my servant 'the sahib* will give a good price for it.' 'Whether you give or no,' said the old man testily, 'it does not matter, unless you choose to milk the cat.' Thus ended our search. In the meantime the boats had arrived, so that the milk was not wanted; but the evening was so fine that I continued to walk up and down, till Abdallah besought me not to take so much exercise, saying it was that which had turned my hair so grey since my arrival in India."

The next day, after a pleasant run of several hours, they arrived at the principal entrance of the Moorshedabad river. Here they encountered a heavy gale, accompanied with much lightning and thunder; but as the wind was in their favour, it proved of advantage to them rather than otherwise, carrying them, at a speedy rate, beyond a part of the river that was rapid and difficult. During this day they passed a number of ant-hills, the labour of the white-ant; "many of which," writes the bishop, "were five or six feet high, and probably seven or eight feet in circumference at their base, partially overgrown with grass and ivy, looking, at a distance, like the stumps of decayed trees. The pyramids, when the comparative bulk of the individuals that reared them is taken into the estimate, are as nothing to the works of these termites. The counterpart

* Native term for his lordship.

of one of these hills, which I passed to-day, would be as if a nation were to set to work to build an artificial Snowdon, and bore it full of holes and galleries."

This day his lordship had the gratification to catch the first glimpse of the Rajmahal-hills, appearing at that distance like a range of blue elevations, on his right hand. He watched them at first with distrust, fearing they were clouds: but he soon perceived that they moved not, and on making an enquiry respecting them, learned, with a high degree of pleasure, that they were the hills he had so long been toiling to reach. At the place where they brought up this night, all around them was a scene of desolation, presenting evident proofs of the devastation and ruin that had followed the last year's inundation. In this spot they were informed it had completely swept away a large village, with its gardens, meadows, orchards, and every thing that belonged to it, leaving no vestige whatever of its existence. "I walked up and down this scene of desolation for some time," writes his lordship, "but found nothing to mark that any habitation had ever stood there. The sand lay smooth, yet wavy, as we see it on a coast exposed to heavy seas; and there were no marks of any thing living, or having lived, except some scattered skulls and bones of animals, probably brought from a distance by the terrible stream which had blotted out and hidden the community of this place."

They were now in the direct northern tract from Calcutta; and instead of only seeing a number of small fishing vessels, as had been the case on the majestic stream of the Puddah, they now beheld many larger vessels, some of which were passing them every few minutes, gliding gently down the stream which the pinnace was stemming. Continuing their course on the 5th, as rapidly as the strong opposing current

would permit them, they came to a less desolate spot, where some woods and cultivated fields were to be seen: the hills, as they approached them, appeared taller and larger, resembling, according to the bishop's account, in some degree, the Peckforton-hills in Cheshire; but the country around them continued as flat as possible, looking like a bay of the sea, of which these hills seemed to be the termination, which the bishop was inclined to imagine must, at some remote period, have been the case. After a very tedious day's passage, they brought up for the night on the borders of Rajmahâl-bay a desolate and most uncomfortable spot, in the vicinity of the ruins of Gour, once a mighty city, celebrated in the most ancient Hindoo poetry, said to have been equal in size to Nineveh, or Babylon. It evidently owed all its celebrity to the circumstance of having the Ganges roll under its walls, which two centuries ago forsook its old bed, and took the course it now pursues. Gour began immediately to decay, and is now reduced to an assemblage of mere shapeless mounds, covered with jungle, the haunt of snakes, jackals, and wild beasts. "The same mighty river," observes his lordship, "which had, only the preceding year, swept away a populous village, on the desolate spot where we were yesterday, had at that period, by a different process, turned Gour into a wilderness."

'Now pointed at by wisdom and by wealth
Stands, in the wilderness of woe, Masar.'

"It is impossible to pass it," says his lordship, "without recollecting that what Gour is, Calcutta may one day become; unless the river, in its new channel, should assume a more fatal direction, and sweep our churches, markets, and palaces into that salt-water lake upon which that town is erected, and which is indeed its natural estuary."

Crossing the bay on the 6th, they entered a chan-

nel between a newly-formed island and the western shore, which led them again into the broad river close upon the small town of Rajmahâl, prettily situated, but at a much greater distance from the hills than the bishop had expected, being, in fact, very little elevated above the level of the flat surrounding country. Here they stopped for the night; and his lordship, in the cool of the evening, visited the ancient palace built by sultan Sujah two centuries ago, about the time that the Ganges forsook its old bed. "I was a little at a loss," writes the bishop, "to find my way through the ruins and jungle, when a young man came up, and in Persian, with many low bows, offered his services. He led me into a sort of second court, a little lower on the hill, where I saw two European tombs, and then to three very beautiful arches of black slate, on pillars of the same, leading into a small but singularly elegant hall, opening immediately on the river, though a considerable height above it, through three similar arches to those by which we had entered. The roof was vaulted with stone, delicately carved, and the walls divided by gothic tracery into pannels, still retaining traces of gilding and Arabic inscriptions. At each end of this beautiful room was a gothic arch of slate, leading into two small square apartments, ornamented in the same way, and also opening on the river. The centre room might be thirty feet long, each of the others fifteen square. For their size I cannot conceive more delightful apartments. The view was very fine. The river, as if incensed at having been obliged to make a circuit round the hills, and impeded here again by the rocks under the castle, sweeps round this corner with exceeding violence, roaring and foaming like a gigantic Dee. The range of hills runs to the left, beautiful, blue, and woody; and I quite repented the injustice I had done them, in likening them to the Peckforton-hills, for

they certainly do not fall short of the average of Welsh mountains."

The bishop proceeded, on the morning of the 7th, taking that branch of the river which ran towards Sicligully. Here his lordship had a fine view of the hills, which, he says, " in extent, in height, and in beauty, far exceeded what I had expected. They rise from the flat surface of Bengal as out of the sea; a large waterfall is seen from a very considerable distance, tumbling down the mountain in several successive cascades, that nearest the plain being of very considerable height. The people of these mountains, and of all the hilly country between this place and Burdwain, are a race distinct from those of the plain, in features, language, civilization, and religion. They have no castes, care nothing for the Hindoo deities, and are even said to have no idols. They are still more naked than the Hindoo peasants, and live chiefly by the chace. They pay no taxes, and live under their own chiefs, under British protection. Some years ago an excellent young man, of the name of Cleveland, judge and magistrate of Boglipoor, instituted among them some wholesome laws. This wise and good man, however, died at the early age of twenty-nine, leaving others to complete that work of civilization and improvement which, had he lived to mature age, he would probably have completed himself." The bishop was very desirous to ascertain whether any encouragement existed for forming a mission among these people. Their being free from the yoke of caste seems to make them less unlikely to receive the Gospel, than the bigoted inhabitants of the plains.

Sicligully, which his lordship reached soon after noon, and where he stopped for the night, " is a little town, or rather village, consisting of a number of straw-built huts, situated at the base of a high

rocky eminence, at the angle of the Ganges, and commanding a fine view of two ranges of hills, that which we had been approaching, and another which now opened upon us. The shore is rocky, and the country rises gradually, in a succession of hill and dale, to the mountains, distant about three or four miles. I saw some ruins on the top, and concluded a fort had been there; but found it to be the tomb of a Mussulman saint. I climbed up the hill, in hopes of getting a noble prospect, but the jungle was so thick that I could only have, here and there, a view of the blue summits of the hills; the tomb, however, well repaid me for my trouble. It stands on a platform of rock, surrounded by a battlemented wall, with a gate very prettily ornamented, and rock-benches all round to sit or pray on. It is a square chamber with a dome-roof, very neatly built, covered with excellent chunam, (lime,) which, though three hundred years old, remains entire, having in it a carved stone mound, like the hillocks in an English churchyard, where sleeps the scourge of the idolaters. I was told that it was the general opinion, both of the Hindoos and Mussulmans, that every Thursday night a tiger comes, couches close to the grave, and remains there till the morning. A picturesque legend indeed to invent, since it would be difficult to persuade either Mussulman or Hindoo to watch all night, to verify the fact of such a visitant."

Returning from this evening's walk, the bishop says, "I rambled for some time on the hill at the back of the village, which is all uncultivated, except a few patches. It is woody, having many fine trees and a great many bushes, among which two jackals passed me, with as much fearless familiarity as dogs would have done. I am glad to find that I can scramble here as well, and I think with as little fatigue as I could in England. I had, however, this day one warning to walk more warily in this

country than in my own, which will not be thrown away upon me. Wishing to get by a near way to the river, I passed down through the jungle by a narrow gulley, which had, I apprehended, been a watercourse. I had not, however, gone far, before a close and strangely noisome smell of confined air and decayed vegetables drove me up again, and almost made me sick: it did me no harm, but I shall keep away from all such dens in future. A number of aligators were swimming round my boat all this evening, lifting up, from time to time, their long black heads and black fore feet above the water. I could not but remark that the Ganges, at this season, is truly magnificent; and being confined on one side by rocks, it seems to spread itself so much the more proudly on the low grounds on the north-east bank."

Unable to stem the rapids, which lay in the direct line for the hills, the bishop's party were compelled to take a smaller river, running in a circuitous direction, and leading them to the main stream at Peer Pointee, situated at the foot of a detached hill, so called from its containing the tomb of Peer Pointee, a Mussulman, who had been buried there. They brought up this night at an interesting place, where was a pagoda, writes the bishop, "so like an English church, that I was tempted to believe it must have been taken from some model which the Christians had given them. On one side of this, and just in front of the vessel, as it lay, was a high woody promontory, jutting into the river, among the trees of which other buildings or ruins showed themselves. Beyond, and indeed in the bed of the river, rose some high, naked rocks, forming some rapids, which are dangerous to pass at this season." Here his lordship visited a cavern, said by the natives to be immense, and almost interminable, so that its end had never been seen, though many had attempted

it; but which, though large, could not be any thing like what it was represented. "Judging of the size of the hill which contains it," says the bishop, "I have no doubt that a single candle, well managed, would light any one to its end and back again." At a small distance were two temples, to Siva and to Kali, kept by a Hindoo hermit, an old man with long white hair and beard, who, when the bishop first saw him, was sitting quite naked, with his hands joined and his eyes half shut, enjoying the breezes of the river; but who immediately hurried up, and began to mutter prayers, and pour water on the lingam.* "A small gratuity, however," says his lordship "brought him back to the civilities of this world, and he showed me not only Siva's symbol, but Kali, with her black face, skull-chaplet, and many hands, and several other images, cut on the face of the rock, but which had been broken by their Mussulman conquerors."

The bishop hoped to have reached Boglipoor by Sunday, August 9, but this his lordship found impossible; and he was compelled, much to his regret, again to continue his journey during the sabbath. He stopped for the night a few miles below this town, which he reached by seven the next morning, not a little gratified to learn that archdeacon Corrie, with his family, had arrived there before him in safety, and were comfortably settled in a neat bungalow, kindly lent him by Mr. Chambers, the judge and magistrate of the place. After taking breakfast with the Corries, the bishop visited all those places in the town that were considered worthy of notice. In a neat and large room, built for the purpose, he found a number of scholars, consisting of some adults, but principally of children, receiving lessons from an intelligent and interesting young native. The order maintained was highly

* A part of their idolatrous worship.

commendable; and considering the disadvantages under which they laboured, for want of suitable school-books, the improvement they had evidently made was much beyond what could have been expected; proving, in fact, the representation given to the bishop of the natives to be true, that they are quick, intelligent, and fond of learning.

One interesting trait in the character of the Puharrees, who inhabit this part of India, and who possess far more energy than the Hindoos, with at least equal mental capacity, is, that they have no prejudices hostile to Christianity, except those which men will always feel against it, as a system of religion that requires more self-denial and purity of conduct than is pleasing to the corrupt bias of our nature. Hence appears the importance of sending a missionary among them, which had not been done at the time of the bishop's arrival, nor had any efforts been previously made to introduce the gospel into this district; which was the more to be regretted, Boglipoor being one of the most healthy stations in India: the climate is agreeably cool, and the air very refreshing, except during the rainy season, when the thick jungle makes the hills unwholesome to Europeans, from the action of the sun on a vast mass of decayed vegetables.

The moral condition of these tribes excited the liveliest sympathies of the bishop on their behalf; and he determined, with the least possible delay, to send them an active Christian missionary. Between their disposition and that of the Hindoos he saw there was an immense difference, and one that seemed to afford a far greater chance of successful missionary labour. They subsisted, it is true, often entirely by plunder, and were consequently in the constant commission of crime; yet they despised every species of deception, and were perhaps more averse to a lie than almost any people. They pos-

sessed, too, an openness of mind, and a readiness to listen to instruction, which the bishop thought would make the efforts of a Christian minister among them likely to be followed with the happiest results.

The Puharrees have less apparent devotion than either the Hindoos or Mussulmans, yet they are said to offer up many prayers to a Supreme Being, called in their language, Budo Gosaee, to whom they sometimes make propitiatory sacrifices of buffaloes, goats, and fowls. Every village and every household, they imagine, have their tutelary deity, the former named Malnad, the latter Dewannee; and another of their deities, Pow, is sacrificed to before they undertake a journey. Every thing, they say, was created by the great God, who sent seven brothers to inhabit the earth, making themselves the descendants of the first, and Europeans, of the sixth. Every brother, in their view, was provided at first with a certain quantity of one sort of provision, such as would be suited to him and his posterity, but the first had a supply of every sort; justifying themselves thus ingeniously for observing no restriction of meats. To the delusions of demonology and witchcraft they give implicit credence, ascribing to it, in some way or other, every ache or pain they experience; and with them hog's-blood answers all the purposes for which holy-water is used by other nations. Polygamy, though not forbidden, is seldom practised among them; and their women are chaste and very industrious.

In the course of a few weeks, the bishop appointed the Rev. Thomas Christian, a missionary sent from England to Bishop's College, by the Society for the Propagation of the Gospel, to this very important station; and it is pleasing to learn, from a letter of his to the bishop, dated Boglipoor, in April of the following year, that his labours proved very successful. "I

feel grateful," writes he, " at being chosen for this undertaking; which, I trust, under God, who regardeth all his creatures, will be attended with success. Of this, at present I can only speak in hope; time and perseverance may enable me to do so with certainty. I wish, if possible, to go into the hills next December, and am anxious, if I can accomplish it, to carry some portions of the Gospel with me, in their own language, written in the Nagree character. I have seen and conversed with some of the chiefs, and mentioned to them my intention of visiting their mountains, with which they seemed well satisfied, and promised me whatever assistance I might require from them. I have now been here three months, where I have received the kindest possible attention from every individual composing the station. At present I am catechizing two Hindoo boys, whom I hope to baptize when they are a little better instructed."

This prudent and zealous missionary continued his exertions, with undiminished activity, and with increasing prospects of usefulness, till December, 1827, when, on his usual annual visit to the hills, he was attacked with the fever that often prevails there, and is generally fatal to Europeans; and though he hastened with all speed to Boglipoor, to avail himself of medical assistance, it was impossible to arrest the progress of the disease, which carried him off on the 16th of December, and in less than a month proved fatal to his wife, who had accompanied him to the hills, and had caught the disorder. Never were individuals conveyed to the grave with deeper regret. Mr. Christian was respected and esteemed by all—was in the midst of his usefulness—was endowed, in a high degree, with that most valuable talent in a Christian missionary, the art of conciliating the affections of the natives, particularly those among them who were the most influential—

was zealous without being indiscreet; and his loss to the district was very great. It is however hoped that the good seed he sowed, though it was stunted in its growth for a time, by his sudden removal, has not been entirely lost. Certain it is, that the work in which he was engaged will go on, and, in God's good time, every neglected spot and moral wilderness shall become as the garden of the Lord.

The bishop did not remain at Boglipoor longer than was necessary to make such arrangements and enquiries as he thought indispensable. On the 11th of August he again set off, accompanied by Mr. Corrie in his budgerow. Adverting to the breadth of the Ganges at this place, he remarks: "I find that instead of exaggerating, as I feared to do, I have, in my previous descriptions, underrated the width of this noble river. Last year, at the height of the inundation, a little below Boglipoor, it was nine measured miles across; and this year, though far less ground is covered, it is supposed to be full seven; and here we are perhaps 600 miles, reckoning the windings of the river, from the sea."

His lordship mentions in his journal, an interesting incident which occurred just as Mr. Corrie had got on board his budgerow, to accompany him up the river. This was the receipt of a letter, in bad English, addressed to the abbot, (as the writer termed Mr. Corrie,) from a person signing himself, Gopee Mohun Doss, a Brahmin, requesting an interview with him, and expressing great desire to receive instruction in Christianity. "Mr. Corrie," says the bishop, "returned for answer, that he would see the writer with great pleasure, on his return down the river. He says, this is not the only instance he has met with, of persons in this neighbourhood, who seem not unwilling to enquire into religious subjects. One of the hill-people at the school has declared, of his own accord, his intention of giving

up Sunday to the worship of God; and there are several Hindoos and Mussulmans who make no objection to eat victuals prepared by Christians, saying, that they think the Christians are as pure as themselves, and they are sure they are wiser."

Availing themselves of a fine favourable breeze, the bishop's party proceeded early the following morning, and reached Monghyr about noon, passing in their way Janghera, where, remarks the bishop, are "two pretty rocks, projecting into the river, with a mosque on the one, and a pagoda on the other; while, in the distance, were the Carruckpoor hills, which, though not so tall and striking as the Rajmahâl, are very refreshing to the eye, in these vast regions of level ground; and what adds greatly to the interest of the scene is, that the Ganges has here exactly the appearance of an arm of the sea, and a very noble one too."

The approach to Monghyr was interesting to a degree that his lordship had not anticipated. "The Ghat, or landing-place," says he, "offered a scene of bustle which I by no means expected. There were so many budgerows* and pulwars† that we had considerable difficulty to find a mooring-place for our pinnace; and as we approached the shore, we were beset by a crowd of beggars and artisans, who brought for sale, guns, knives, and other hardware, as also many articles of upholstery and toys. There were also barbers, conspicuous by their red turbans, and a juggler with a large brown goat, nearly the height of a Welsh poney, on which were perched two small monkeys. In short it was the liveliest scene which I had encountered during the voyage."

The bishop spent the following day with Mr. Templer, the judge and magistrate of the place, whose representations of its spiritual wants, induced his lordship to remain here till after the ensuing

* A large cabined boat. † A large open boat.

Sunday, that he might baptize the children of such Europeans as were desirous of having the rite performed; and after preaching on Sunday evening, administer the sacrament to such as were inclined to receive it. There were at least fifty European residents in the place, nearly the whole of whom had been accustomed to the established form of worship, but who had no other means of attending divine service on the Sunday, except that afforded them by the ministry of the baptist missionary, Mr. Lesley; a truly excellent man, of an amiable and peaceful spirit, and not less zealous than his predecessor, who is said to have been rather narrow-minded and illiberal. Mr. Lesley, on learning that the bishop intended to preach on the Sunday, with much kind and Christian feeling, informed his people that there would be no service at his own place; and accordingly he and all his flock attended in the hall of Dr. Tytler's house, (the garrison surgeon,) which was fitted up for the occasion, where the bishop preached two useful sermons; and administered the sacrament to about thirty communicants, at the close of the morning-service.

"Monghyr," remarks his lordship, "stands on a rocky promontory, with the broad river on both sides, forming two bays, beyond one of which the Rajmahàl hills are visible, and the other is bounded by the nearer range of Curruckpoor: the view from these eminences is very fine. The town is larger than I expected, and in better condition than most native towns. The shops are very numerous, and I was surprised at the neatness of the kettles, tea-trays, guns, pistols, and other things of the sort which may be procured in this tiny Birmingham. Indeed, I found afterwards that this place had always been celebrated for its smiths, who are said to have derived their art from the Hindoo Vulcan, who had formerly been solemnly worshipped, and was supposed

to have had a workshop here. The district is pleasant and fertile, producing three crops in succession every year, on the same land; Indian corn, rice, and pulse. Most articles are cheap, and the people are quiet and industrious; and the offences which come before the magistrates, both in number and character, far less, and less atrocious, than either in Bengal or further on in Hindoostan."

Among the English gentlemen whom the bishop met with here, was Mr. James Lushington, son of the Right Hon. S. R. Lushington. He was on his way to Nusseerabad, but had been detained some days, owing to the dandees belonging to his horse-boat running away, a practice not unfrequent among this class, when they get their money in advance. The bishop, in a letter to Charles Lushington, Esq., this gentleman's uncle, who was then at Calcutta, remarks: "I overtook your cousin at Monghyr, and hope, though he has made a longer stay at Bankipoor than I could spare time for, he will overtake me again at Ghazepoor, and that we may be able to arrange our movements so as to proceed together to Cawnpoor and Nusseerabad. He is gentlemanly, modest, and studious; and of course a very agreeable fellow traveller; and if his health continues firm, (which, alas! is a proviso never to be omitted in an Indian prophecy,) I feel confident that he will not detract from the reputation of his family."

There being so little wind on Monday, August the 16th, the bishop's party did not leave Monghyr till near mid-day, when a light breeze sprung up, which carried them some distance from the town, and brought them to a chain of marshy islets that seemed to extend nearly over this immense stream, as if to afford facilities for crossing it with less difficulty; a use to which they were then actually applied, as a large herd of cattle, with their keepers, were fording the river when the

bishop passed: "the latter," as his lordship remarks, "who had probably been ferried over the main branch, were now wading and swimming alternately by the side of their charge, their long grey mantles wrapped round their heads, and with loud clamour, joined to that of their boys and dogs, keeping the convoy in its proper course. The scene was interesting in the highest degree, and reminded me of Bruce's account of the passage of the Nile by the Abyssinian army."

They stopped for the night opposite a field of barley, growing on what appeared to have been a sand-bank, covered with large ant-hills that looked like haycocks. During this day's passage, they saw several alligators. "Just before we brought up," writes his lordship, "a large one swam close to the boat, and showed himself to the best advantage. Instead of being like those we had seen before, of a black or dusky colour, he was all over stripes of yellow and brownish black, like the body of a wasp, with scales very visibly marked, and a row of small tubercles or prominences along the ridge of his back and tail. He must, I should think, have been about fifteen feet long, though under the circumstances in which I saw him, it was by no means easy to judge."

A fine breeze, on the morning of the 17th, carried them over to the opposite bank, along which were rich meadows, filled with cattle, interspersed with fields of barley, wheat, and Indian-corn, having here and there neat and populous villages, surrounded by noble and handsome trees; the country here being extremely pretty and interesting, altogether unlike that which they entered in the afternoon, after they had rounded the point of the hills, which was a most dull and flat district. One thing that attracted the bishop's notice, was the care which seemed every where to be taken to keep up the stock of

trees, not only of the fruit-bearing, or fast-growing kinds, but of those too which were the longest in coming to maturity. "Affording a proof," says his lordship, "that the peasants have more the assurance of their farms remaining in the occupation of themselves and their children, than of late years has been felt in England."

Adverting to the aquatic habits of the natives, his lordship writes: "We passed this day another herd of cows, swimming across a river about as wide as the Dee, ten miles below Chester; the cow-man supporting himself by the tail and hips of the strongest among them, and with a staff guiding her in a proper direction across the stream. We soon after passed a similar convoy, guided by a little boy; who, however, did not confine himself to one animal, but swam from one to another, turning them with his staff and his voice as he saw proper; so nearly aquatic are the habits of these people, from the warmth of the climate, their simple food, their nakedness, and their daily habits of religious ablutions. During my stay at Monghyr I saw a smartly-dressed and rather pretty young countrywoman come down to the landing-place to wash. She went in with her mantle wrapped round her with much decency, and even modesty, till the river was breast-high, then ducked under water for so long a time that I began to despair of her reappearance. This was at five o'clock in the morning, and she returned again at twelve to undergo the same process; both times walking home in her wet clothes, without fear of catching cold."

The next day, August the 18th, having the wind in their favour, they had a delightful run along the left-hand bank of the river, through a fertile and populous country, with a constant succession of villages; where a lively scene presented itself, it being the Hindoo festival of Junma Osmee. The day proving beautifully fine, the inhabitants were everywhere to be seen wash-

ing themselves, and putting on their best attire. The river was filled with boats, every one with hoisted colours, which, contrasted with the flags that were flying from every shop in the village, and a large banner, borne by a number of the natives, near a small pagoda, under some fine trees, groups of the natives being seen in every direction around it, gave to the scene an air of sprightliness and contentment exceedingly gratifying.

The breeze continuing in their favour, they proceeded early on the 19th; but suffered an hour's delay, by the grounding of the pinnace, in passing from one of the nullahs into the main river. They moored for the night opposite Futwa, a large and ancient town, celebrated for its long and handsome bridge, and its antique Mussulman college. By nine the next morning they reached the south-east extremity of Patna, which, on their approach to it, appeared a very striking city, situated on a high, rocky shore, with its old walls, bastions, and towers, projecting into the river. "At the eastern extremity," writes his lordship, "is a large wood of palms and fruit-trees, pointed out to me as the gardens belonging to a summer-palace, built and planted by the Nawâb Jaffier, Ali Khân. They are renowned for their beauty and extent, being two or three miles in circuit. The continued mass of buildings forming this town, and abutting on the river, extends about four miles, when it changes into scattered cottages and bungalows, interspersed with trees, till some more large handsome buildings appear, about three miles further, which is Bankipoor, where are the company's opium-warehouses, courts of justice, and other offices, and where most of their civil servants live."

Sir Charles D'Oyley, immediately on hearing of the bishop's arrival, very kindly sent his lordship a pressing invitation to make what use of his house he pleased, during his stay at Bankipoor; and as his

house communicated with the river, the bishop landed literally at his gate, and slept there till he took his leave of the place. "I find," says his lordship, "that this immense river, which offers at this moment so noble a sheet of water at this garden-gate, is, during the dry season, nearly two miles off, and scarcely visible: there being only some small nullahs in the intervening space, which is then cultivated with rice and oats. On arriving at the gate, I met a Franciscan friar, a remarkably handsome and intelligent looking little man, whom I immediately and rightly guessed to be the Italian Padre, 'Giulio Cesare,' of whom so much mention is made in Martyn's life. He speaks French, though not well, yet fluently. He is thoroughly a man of the world, smooth, insinuating, addicted to paying compliments. He spoke with great affection of Martyn, who thought well of him, and almost hoped that he had converted him from popery. He was apparently pleased with the notice that I paid him, and I certainly was much amused and interested with his conversation."

Every possible attention was paid by Sir Charles and lady D'Oyley, to make the bishop's visit interesting, and especially to promote the particular objects he had in view. Through their kind assistance his lordship was conveyed by land to Dinapore, whither he ordered his pinnace to proceed to meet him. Mr. Corrie arrived at Bankipoor the day after the bishop; and the following day, being Sunday, divine service was performed in a large and convenient room, there being no church erected in the place. Mr. Corrie read prayers, and the bishop preached, and afterwards administered the sacrament to about thirty communicants. "We had a very pleasant, quiet evening," says the bishop, "such as a Sunday evening ought to be, and concluded with family-prayers. On the whole I have been greatly

pleased and interested with this visit. A great desire was expressed for a resident clergyman, which," says the bishop, "would be attended with but comparatively little expense, if the chaplain at Dinapore were allowed a lodging and palanquin-hire, and were enjoined to visit Patna once a month. Some such measure, with regard to this and many other stations similarly situated, I hope myself to suggest to government, as soon as I am better informed of the necessary details of the plans."

The bishop wished much, after preaching at Bankipoor on the Sunday morning, to have proceeded the same day to Dinapore, to preach there in the evening; but was dissuaded from attempting a journey in the middle of the day, when the heat was nearly overpowering. He did not, consequently, visit Dinapore till the Tuesday, whither he was conveyed in Sir Charles D'Oyley's carriage till he was met by Mr. Northmore, the company's chaplain, who had come in his carriage to take his lordship the remaining distance. On nearing the town, the bishop writes, "symptoms began to appear of a great English military station; and it was interesting to see, peeping out from beneath the palms and plantains, large blue boards with gilt letters, 'Havell, Victualler, &c.' 'Morris, Tailor,' 'Davis, Europe-Warehouse,' &c. I soon found that every thing here was on a liberal scale, except what belongs to the church and the spiritual interests of the inhabitants. The church, or rather the place so called, was a small inconvenient room in the barracks, which seemed as if it had been designed for a hospital-ward; the reading-desk, surplice, books, &c. were all meaner and shabbier than are to be seen in the poorest village-chapel in England or Wales: there were no wall-shades, or other means for lighting up the room, no glass in the windows, no font, and till a paltry deal stand was brought for my use

out of an adjoining warehouse, no communion-table. Bishop Middleton objected to administer confirmation in any but churches built, furnished, and consecrated. But though I do not think, in India, we need be so particular, I heartily wished, in the present case, to see things more as they should be. Nor, in more essential points, was there much to console me for this neglect of external decencies. The chaplain of the station, whom I found extremely desirous of contributing to the welfare of the people, lamented, in a natural and unaffected manner, the gross neglect of Sunday, the extraordinary inattention of the lower classes to all religious concerns, and the indifference shown by the company's present military officers, to every thing like religious improvement. The school that had been established had fallen into decay, and the lending-library, that government had sent, six months' ago, for the use of the European soldiers, to the care of the brigade-major, had never been even unpacked."

This lamentable state of things occasioned Mr. Northmore great disquietude and much discouragement, and excited in him many apprehensions that it arose from some deficiency in himself; but the bishop would by no means admit this to be the case, remarking "that it might be accounted for, in a great degree, from the bad conduct of the late chaplain, which must have driven many from church, whom it would be very difficult for the most popular preacher to bring back again, from the want of a decent place in which to meet, it being very unlikely that any respectable families would attend, to be crowded up promiscuously, in a room not large enough to accommodate half the soldiers; and from the too prevalent practice of sending young officers to India, whose religious principles can be expected, at the least, only to be loose and unformed." These painful circumstances had a depressive influence on the

bishop's spirits. "What I saw," says his lordship, "both at and after church, made me low and sad, to which perhaps the oppressive heat of the day greatly contributed." Before the bishop left this place he succeeded in re-establishing the school, and in obtaining from the colonel and several of the officers, a promise that they would give their patronage and support to Mr. Northmore, in his efforts to instruct the people, and would see that the lending-library should be regularly distributed.

His lordship quitted Dinapore, August the 25th, under a salute of artillery, and passing a very bold and precipitous bank of red earth, overhung with trees and shrubs, on the uppermost part of which appeared a handsome native house, he arrived, about noon, at Chuprah, the chief town of the district of Sarum, situated on an arm of the north bank of the river, and containing a number of large and handsome native houses. The bishop anchored here, to afford the Corries an opportunity to come up with him; "and on this spot," writes his lordship, "we saw in a little open shed, a Hindoo ascetic, with his face besmeared more than usual, singing in a plaintive monotonous tone, to a knot of peasants, who regarded him with great veneration."

Getting again under weigh, they passed a floating shop, or large budgerow, laden with different European productions for sale, on each side of which was a board, lettered, "*Goods for sale on commission.*" Shortly afterwards they met an elegant pinnace, with an awning on the quarter-deck, under which sat a lady and gentleman reading. This was another floating-shop, belonging to a wealthy individual, who every season, during the rains, went with his wife to the upper provinces, to make sales of glass, cutlery, &c. "We passed this day," says his lordship, "the mouths of no less than three great rivers, falling into the Ganges from different quarters: the Soane from the

south and the mountains of Gundwana, the Gunduch from Nepaul, and the Dewah from, I believe, the neighbourhood of Almorah; each of the three is larger, and of longer course than the Thames or Severn. What an idea does this give us of the scale on which nature works in these countries!"

The breeze continuing fresh, and in their favour, they proceeded pleasantly, on the 26th, and reached Buxar in the evening, a large, fortified Mussulman town, in which were many handsome mosques and good-looking houses. "I sent a letter," writes the bishop, "immediately that we had brought up, to captain Field, the fort-adjutant, requesting him to make my arrival known to the Europeans in garrison, that if any clerical assistance was wanted they might call upon me in the forenoon of the next day. I was soon visited by captain Field, who told me, to my surprise, that he had no fewer than one hundred and fifty Europeans in garrison out of six hundred men. On hearing this I expressed regret that I could not stay over Sunday; but on his assuring me, that if I would consent to give them a sermon on the following day, he was confident it would be very gratefully received. I gladly consented; and, to my very agreeable surprise, I found, the next morning, the principal room in the captain's house fitted up in the best manner possible; and this and the adjoining verandah were filled with soldiers, two little rooms on each side were filled with natives, mostly females and children, while some officers and their wives were ranged round my desk. All were very attentive, and the old soldiers, most of whom had prayer-books, joined in the responses with a regularity, an exactness, and a zeal which much affected me, and showed how much, in their situation, they felt the blessing of an opportunity of public worship. Some of them, after church, came to beg for Hindoostanee prayer-books and

Gospels, a few of which I was able to supply them with."

After preaching the bishop visited the schools, which had been established by Mr. Corrie on his previous visit. The schoolmaster was Curreem Museeh, a Mussulman convert, who received a small salary for his exertions, from the Church Missionary Society. "Adjoining his house, which is very small," says his lordship, "was a little school-room, in which were about thirty or thirty-five women and children seated on the ground, which was covered with mats, with their books in their laps. This served as their church also, where they, and a few of their husbands, most of whom were European soldiers, who understood Hindoostanee, met three times a week, in the evening, for prayer. I regretted greatly that I did not feel myself able to address them in their own language, so as to have made myself understood. I heard them read, however, and by choosing such chapters of the New Testament as I was best acquainted with, was able to follow them. They read extremely well, distinctly, slowly, and as if they understood what they read: they afterwards answered several of the questions in Watts's Catechism, and repeated the creed, Lord's prayer, and the ten commandments, giving a sort of exposition of each. They were of all ages, several boys and some girls, but the greater part women. The boys were dressed as usual; but the women and girls were very decently wrapped up in their long shawls, and had no marks of caste in their foreheads. I was extremely pleased and surprised at all I witnessed here; and heartily wished for some of the enemies of missions to see, in this small and detached instance, the good which, in a quiet and unpretending way, is really doing among these poor people. Curreem Museeh, (mercy of Messiah,) the catechist and master, is a very decent-looking mid-

dle-aged man ; his white cotton clothes and turban extremely clean, and his colour not very much darker than the natives of the south of Europe."

His lordship, before he went to his pinnace, stopped, as as he says, " at the door of a very neat native cottage, surrounded by a garden of plantains and potatoes, with flowers trained round the gate, and a high green hedge of the prickly-pear. Here lived Mrs. Simpson, a native of Agra, and one of Mr. Corrie's converts, now the widow of a sergeant, who was in the company's service, and getting her bread by teaching a few girls to read and work. One of the English sergeants came with his native wife, who had been baptized before her marriage, and presented their son, a fine boy of four years old, for baptism; and during the ceremony a number of native females and children remained in the garden and verandah, carefully kneeling when we kneeled, and evincing a suitably reverent posture at every mention of the name of Jesus. The scene was very interesting, and the beauty of the back-ground, the frame of the picture, and the costume of the worshippers added greatly to its picturesque effect."

A little after noon, August the 27th, the bishop left Buxar, and at a small distance passed Chowsar, a large native town, where were some neat mosques and the remains of a fort. Near to this he passed the mouth of the Caramnasa, which here forms the boundary between the two provinces of Bahar and Allahabad. " The name of this river," says his lordship, " means the destroyer of good works, from the circumstance, as it is said, of an ancient devotee, whose penances had exalted him to Indra's heaven, having been precipitated headlong by Siva, till his sacrifices broke his fall half way, directly over this stream, where he is now said to hang in the air, with his head downwards, his saliva dropping into the water, and polluting it in such a manner, that any

person who bathes in, or even touches it, loses the merit of all his antecedent penances, alms, or other acts of piety; retaining, however, the full delinquency of all his misdeeds. All Brahmins who are obliged to pass it, (and it lies in the way to some of the most illustrious places of pilgrimage,) are in the greatest terror. They are sometimes carried on men's shoulders, and sometimes ferried over; but in either case, if they are in the least wetted, or splashed, it amounts almost to a matter of damnation, without hope or chance of pardon."

After passing through several miles of the country, all in a high state of cultivation, the bishop brought up for the night near an immense field of alternate rows of the common grass, and the tall and beautiful cotton-grass, which is cultivated for thatching, for ropes, and even for a coarse but strong kind of canvass. The Ganges here was much contracted in its width, as indeed might reasonably be expected, after getting above the junction of so many great tributary streams. The country was less woody than Bengal; but there were still as many trees as are to be seen in most parts of England.

Early in the morning of the 28th they started for Ghazepoor, where they arrived in the evening, and where the bishop remained three days. Immediately the pinnace approached the shore, Mr. Melville kindly waited upon his lordship, to say that he was now on a visit at the house of Mr. C. Bayley, who would be most happy his lordship should join them, and make that his home till he quitted the place. This invitation the bishop gratefully accepted, and spent three days here very agreeably with these intelligent gentlemen, from whom he obtained much valuable information respecting the manners and customs of the country. This town is large, but contains few good buildings. Here, as elsewhere in India, the traveller finds, on approaching

them, that all those which appear the noblest and best buildings, turn out to be ruins. At the extremity of this town, or city, was the round palace of the Nawâb Ali Khân, the most airy and the best-contrived that his lordship had seen: its verandahs appeared to have been really magnificent; but it was now in ruins, and the devastation had been too recently committed to give it the interest it will probably excite, when it comes to have received the venerable stamp of antiquity.

At the opposite side of the town stood the monument of Lord Cornwallis, who died here on his way up the country. "It has evidently," remarks his lordship, "been a very costly building: its materials are excellent, being some of the finest freestone I ever saw; and it is an imitation of the celebrated Sybill's temple, of large proportions, solid masonry, and raised above the ground on a lofty and striking basement; but its pillars, instead of beautiful Corinthian, are of the meanest Doric, and much too small for the cornice that rests on them. Altogether the building is utterly unmeaning; it is neither a temple nor a tomb; nor has altar, statue, or inscription. In fact, it is a 'folly;' and it is vexatious to think that a very handsome church might have been built, and a superb marble monument placed in its interior, for little more money than has been employed on a thing which, if any foreigner saw it, would afford subject for mockery to all who read his travels, at the expense of Anglo-Indian architecture."

CHAPTER XI.

The Bishop preaches at Ghazepoor—Cultivation of roses—Remarks on suttees—Continues his journey—Indian method of travelling by post—Arrival at Benares—Sermon there—Description of the place—State of the schools—Self-immolation, by means of drowning—Oppressive heat of the atmosphere—The Bishop's indefatigable exertions—Dense population of India—Its visible improvement under the British government—Anecdote of a snake—Dialogue with a Brahmin—Arrival of the Bishop at Allahabad—Festival of Rama—Celebrated mosque—Lines on the Bishop's passing the place.

THERE being no church at Ghazepoor, Mr. Corrie, who had arrived there on the Saturday evening, read prayers on the 29th of August, (in a long, commodious room, kindly lent and fitted up for the purpose by Mr. Watson, a tradesman in the place,) and the bishop preached to a small, but respectable and very attentive congregation, administering the sacrament afterwards to a goodly number of devout communicants.

The sermon delivered by the bishop on this occasion has been published, since his lordship's death, in the volume of his discourses preached in India. The subject was, "The Pharisee and the Publican," Luke xviii. 14. His lordship irresistibly proves that

no man can claim any thing of God on the ground of merit; forcibly remarking, that "whoever prides himself on his own good deeds, in the sight of God, must suppose one or both of two things—either that those good deeds have of themselves some power to gratify or benefit God, so as that the deity owes him heaven in repayment for the advantages he has received from him; or that those actions, for which he expects rewards were, at least, in his own choice to perform or to neglect, and such as, if he had neglected them, God could have had no reason for punishing him. But how different from the truth are both these suppositions! In the first instance, so highly exalted is God above all our actions and their consequences, that it is plain he needs none of our services; that the obedience of such worms as we are is as nothing in his sight, whom all the cherubim and seraphim serve in their bright and burning stations, who hath measured the water in the hollow of his hand, and whose call the lightnings obey.

"It is only from his love to us, for our own sakes, and in order to our own happiness, that he has laid any commands upon us. He bids us love each other, and do good to each other, because by this means we each of us shall make the other happy, or relieve each other's distress. He bids us be sober, honest, chaste, industrious, because it is by an observance of these rules alone that we can keep ourselves in health, in cheerfulness, and in worldly prosperity. He bids us pray to him, and give him thanks, and serve him, because he thus opens to us a fresh source of strength for the discharge of our duties; of hope and comfort under our necessary calamities; of that spirituality of mind and acquaintance with heavenly things which is the purest pleasure a man can meet with here, and the necessary introduction to still purer and brighter happiness hereafter. But in himself God needs us not! Had we never

been born, our songs would never be missed in the full chorus of angels; and were we all now to perish, he could raise up, from the dust beneath our feet, a better and a worthier race of creatures than we are. Who then are we, and what are our good deeds, that we should venture to praise them in his presence? But further, all these things, in the performance of which we pride ourselves, are, after all, no more than our duty. We are commanded to do them—we are threatened most severely if we neglect them. All the good deeds which we have done are therefore, in fact, nothing more than so many instances in which we have not done evil; and who shall say that our not deserving hell, supposing it to be true, would be, in itself, an equitable claim on such a vast reward as heaven?"

The place that had been used for a church was an old riding-school; a large thatched building, like a barn, which was now in so ruinous a state as to be unsafe to meet in, the walls being much out of the perpendicular, and the whole being in a most dilapidated and decayed condition. Perceiving the great importance of a church in this station, the bishop went the next day with the quarter-master to select a spot, that in case he could prevail upon the government to erect one, (which it was his design to attempt,) there might be no difficulty in this respect. His lordship found no place so proper as that where the monument to lord Cornwallis was erected; "for," says he, "ugly as is this monument, it may yet be made a good use of, by making it serve the purpose of a detached tower or steeple to the new church, thus saving the necessity of any other steeple, and thereby considerably lessening the expense of the building."

The district of Ghazepoor is very fertile and populous. The town is said to be distinguished throughout India for the wholesomeness of its cli-

mate, owing, probably, to its elevated situation, and to the dryness of its soil, which is such that the heaviest showers of rain disappear in a few hours. A very noble reach of the river, too, opens directly upon the town in the south-west direction, the quarter whence the hot winds blow, and contributes greatly to render it a more cool and healthy spot than almost any other in India."

In the neighbourhood are the celebrated rose-fields, cultivated with the greatest care for the purpose of distillation, and for making attar. Hundreds of acres are planted with them, and have, in their season, a very beautiful appearance, and emit, for some distance around them, a most agreeable perfume. "Rose-water," writes his lordship, "is both good and cheap here; more than a quart of the best can be procured for a shilling. The attar is obtained after rose-water is made, by setting it out during the night, and till sun-rise in the morning, in large, open vessels exposed to the air, and then skimming off the essential oil which floats at the top. The rose-water thus skimmed is cheaper than that which retains it essential oil; but Mr. Bayley says, there is very little perceptible difference. To produce one rupee's weight of attar, two hundred thousand well-grown roses are required, and this small quantity is sold on the spot, or at least, at the bazaar, for ten pounds."

The bishop learned, with deep regret, that suttees (chiefly confined to the lower orders) were even more prevalent here than at Calcutta; and that, owing to some unaccountable neglect on the part of the police in this district, it was to be feared many most atrocious murders were committed by the natives, under the disguise of suttees. "It seems unnecessary, here," remarks his lordship, "for the widow who offers to burn, to be burned actually with the dead body of her husband: his garments, his slippers, his

walking-staff—any thing which has at any time been in his possession, will do as well. A different practice prevailing in this place to that at Calcutta, where some pains are taken to identify the body, and where the widow must burn with it or not at all.

"A labourer who had left his wife in a time of scarcity, to find employment, went to live at Moorshedabad, whence he had annually sent her some portion of his savings. Some years afterwards, his son, who was now grown up, returned from a fair, and told his mother that he had heard his father was dead. On this authority alone, without further enquiry, or taking any more pains to have the decease authenticated, she determined to burn; and an old garment which the deceased had been supposed to wear, was deemed sufficient. Now it is very plain how easily, if the son wanted to get rid of his mother, he might have brought home such a story to induce her to burn; and it is also plain, that whether she was willing or no, he might carry her to the stake, and burn her under the pretence of a suttee, if the police took no cognizance of the matter. It is not enough that government give orders respecting the publicity of these suttees: if they mean them to be obeyed, they must give their orders their proper efficacy, or they will have no effect.

"How little the interference of natives, living in the same neighbourhood, is to be apprehended in such cases, and how little a female death is cared for, will appear from a circumstance which recently occurred, a small distance from Ghazepoor. A dispute had arisen between two freeholders, about some land, when one of the contending parties, an old man, more than seventy, for the sole purpose of being revenged on his antagonist, brought his wife, of the same age as himself, to the field in question, and with the assistance of his children and relatives, forced her into

a little straw hut they had built for the purpose, and burned her and the hut together, that her death, as he imagined, might bring a curse upon the soil, and her spirit haunt it after death, to prevent for ever his antagonist deriving any advantage from it. The truth is, so very little value do these people set on their own lives, that the deaths by suicide during the last year, in this neighbourhood, amounted to more than forty men: and still more women throw themselves down wells, or drink poison, for the most trivial causes, generally out of some quarrel, that their blood may lie at their enemy's door."

This awful condition of the natives, as may be supposed, made a deep impression on the bishop's mind: "If I live," says he, "to return to Calcutta, it is possible, that by conversation with such of my friends as have influence, and by the help of what additional knowledge I shall acquire during this tour, I may obtain a remedy for some of these most distressing evils. And it is in order that the anxiety I now feel may not pass away, but that I may really do some little for the people among whom my lot is thrown, that I have put down thus fully the facts that have come to my knowledge. Whether it is attempted to put down the suttees by authority or not, it seems, at least, highly necessary that the regulations made by government respecting them should be enforced; and that those instances which are really murder, in Hindoo as well as in Christian principle, should not escape unpunished. Of the natural disposition of the natives I still see abundant reason to think highly; and both Mr. Melville and Mr. Bayley, agree with me, that they are constitutionally kind-hearted, industrious, sober, and peaceable, at the same time that they show themselves, on proper occasions, a manly and courageous people. All that is bad about them appears to arise either from the defective motives which their religion supplies,

or the wicked actions which it records of their gods. Yet it is strange to see, that though this is pretty generally allowed, how slow men are to admit the advantage or necessity of propagating Christianity among them."

On the morning of the 31st of August, the bishop left Ghazepoor for Benares; but having a strong opposing current to stem, with no aid from the wind, he made little progress. The next day, by the help of a light breeze, they reached a dâk, or post-station: both the stream and the wind, however, were against them on the 2nd of September, and it was with great difficulty they were dragged to the village of Chuckeepoor. The banks here were so high, steep, and crumbling, and the river so dangerously rapid, that it was impossible to proceed any further without additional help. Perceiving this, his lordship immediately sent an order to the village for fifty men, to attend the next day, as he was determined, if possible, to arrive at Benares by Sunday morning.

"Forty-five men," writes the bishop, "attended, September 3, of whom some were divided among the other boats, but the pinnace had forty in addition to her crew, at the drag-line, or rather lines, for we had two, both new and strong, lest one should break; a necessary precaution, because if the tow-line breaks where the stream runs so furiously, the boat is in danger of being upset and lost. The country people said they had seen a budgerow literally dashed to pieces the year before, in the very place where we were lying. The people were saved with great difficulty, but every thing on board was lost, and hardly two planks of the boat held together. The stream is like that of a cataract, and the bank so high and crumbling, that the trackers work at a great disadvantage, as they do not come close to the edge, and have to wind their way through trees and brushwood, and among the pillars

of an old pagoda. At length, having occupied four hours in advancing nine miles, the current becoming slacker, the boatmen said they could proceed without further help. I therefore dismissed my labourers, who were well satisfied with a present of four rupees to be divided among them."

Finding it would be impossible to reach Benares by water, early enough to take any of the services on the Sunday, the distance being now full twenty-four miles, and hoping he should be able to accomplish it if he went across by land, his lordship resolved to make the attempt. He accordingly set out in a palanquin, having twelve bearers, a double number being required, lest he should not be able to procure more on the road. "I had," says the bishop, "my clothes and writing-desk in two petarrahs, (a sort of wicker box,) which one man carried, slung on a bamboo across his shoulders; and besides light refreshments, I was told to take my pistols. Such is the usual style in which dâk (post) journeys are made in India. And it may serve as an additional proof of the redundant population and cheapness of labour, that this number of men are obtained for such unpleasant work, at about twelve shillings for the stage, varying from six to ten miles. The men set out at a good round trot across the meadows; their progress, however, soon became less rapid, and we were three hours in reaching Seidpoor, a distance of eight miles. The motion of this method of travelling is neither violent nor unpleasant. It is, however, incessant, and renders it impossible to draw, and not very convenient to read, except it be a large print."

Seidpoor, the place where the bishop first rested is a small native town, about sixteen miles from Benares. The streets are very narrow, with ranges of verandahed shops on both sides. The houses are built with clay, covered with red tiles, have immense projecting eaves, and are generally one

story above the ground. The dâk or post-master, whom his lordship describes "as a good-looking young man, with pretty much the air of a smart young farmer, who had a commission in the volunteer corps, dressed with the common shirt and cummerbrund, but with a very neat turban, and with embroidered shoes, having his silver-hilted sword, with its red scabbard, the mark of his office, tied with a military belt round his waist, and his beard trimmed very sprucely," accompanied with his eight bearers, and two flambeau or torch-carriers, came and offered his services to convey the bishop onwards; and though his assistance was respectfully declined, he voluntarily undertook to clear the way through the town. This the bishop found of considerable service, as he had to pass through a crowded market-place, which he would not have been able to do, without much difficulty, had it not been for the post-master's help.

After proceeding about four miles, they came to the Goomty, a river which at that season of the year always becomes considerable. Here a large ferry-boat, used in such cases, was in readiness, across which the palanquin was placed lengthways with the bishop upon it, and thus was the river speedily crossed. About three they arrived at a pleasant village, where was a good bazaar, and where his lordship resolved to wait for his baggage, which had now fallen behind, and for the safety of which he began to feel a little apprehensive: after, however, waiting some time, he learned that it was on its way, and was secure. He accordingly proceeded and arrived at the dâk, or post-house, about dusk. Here, through the kindness of Mr. Maclead, bearers were in readiness to convey his lordship to the house of Mr. Brooke, who had made provision for his reception; and it being now late in the evening, a number of massaulchies (torch-bearers) were sent to give

them light, and some burkandazes (policemen) to protect them from injury. "My way now," remarks the bishop, "lay through a wide avenue of tall trees, and was really very picturesque, from the various tints and groups seen by the light of the flambeaux, the sabres, the whiskers, turbans, and naked limbs of my bearers, guards, and conductors."

The bishop soon reached Mr. Brooke's house, or rather the one that had been kindly lent him by Dr. Yeld, the surgeon of the station, for the occasion, situated at Secrole, considerably to the left of Benares. His lordship found here, besides his host, Mr. Brookes, ("a fine healthy old man, singularly courteous and benevolent,") Dr. Yeld, Mr. Maclead, and Mr. Frazer, the chaplain of the station, who all dined with him on the occasion; and his lordship remarks, "On the whole, this day has been a very interesting one, and the details of my little journey, though unmarked by any important event, have introduced me to scenes and situations which were new to me, and which I have not been sorry to write down, while the effect of the first impression remains unpalled by repetition."

The next day, (Saturday, September the 4th,) Mr. Morris, the Church missionary for the station, was introduced to the bishop, who, with Mr. Frazer, spent the greater part of it with his lordship, giving him information respecting the spiritual state of the district, and making arrangements for the services of the ensuing day. It was the bishop's wish to have confirmed the individuals who had been in waiting to receive that rite, on the Saturday evening, but this was rendered impracticable, as the Mahommedan fast of the Mohurran, was just terminating, which always concludes with processions, firing of guns, beating drums, and other music of an equally clamorous description; and as the principal

processions passed near the church, it would be useless attempting to have any service, the noise on these occasions being so deafening that no one could hear a word. It was determined, therefore, as most suitable to the climate, to commence the confirmation-service, at the chapel and at the church, at seven in the morning, and the church consecration and communion-service at the same hour in the evening. Accordingly, at six the next morning his lordship attended the Hindoostanee chapel, a small but neat building, where the candidates for confirmation were assembled, consisting of about thirty adults and fifteen children. Mr. Morris read the service in Hindoostanee, and the bishop gave the benediction, for the first time, in that language; after which his lordship immediately hastened to the church, a convenient, though not a large building, to confirm the candidates there. The congregation in the evening filled the church to excess; great attention was paid, and about sixty communicants partook of the sacrament.

So powerful was the impression which his lordship's sermon made upon the minds of all present, that an united and earnest request was sent him to publish it; and it was accordingly published at Calcutta, inscribed to the British civil and military officers of the city and district of Benares. The discourse was on the omnipresence of God, Genesis, xxviii. 16, 17. This awful subject the bishop treated with great ability, making it less his object to advance startling and uncommon statements, than to bring it to bear practically upon the obligations of his hearers, and especially on their duty to do all in their power to promote the knowledge of the Gospel. "My brethren," remarks his lordship, "it has pleased the Almighty to give that great, valiant, and understanding nation to which we ourselves belong, an empire in which the sun never sets, a commerce by which the

remotest nations of the earth are become our allies, our tributaries, I had almost said our neighbours; and, by means (when regarded as human means, and distinct from his own mysterious providence) so inadequate, as to excite our alarm as well as wonder, the sovereignty over these wide and populous heathen lands. But is it for our sakes that he has given us these good gifts, and wrought these great marvels in our favour? Are we not rather set up on high in the earth, that we may show forth the light by which we are guided, and be the honoured instruments of diffusing these blessings which we ourselves enjoy, throughout every land, and in every distant isle which our winged vessels visit? If we value, then, (as who does not value?) our renown among mankind; if we exult (as who can help exulting?) in the privileges which Providence has conferred on the British nation; if we are thankful (and God forbid that we should be otherwise) for the means of usefulness in our power; and if we love (as who does not love?) our native land, its greatness and prosperity, let us see that we, each of us in our station, are promoting to the best of our power, by example, by exertion, by liberality, by the practice of every Christian virtue, the extension of God's truth among men, and the honour of that holy name whereby we are called. There have been realms as famous as our own, and (in relation to the then extent and riches of the civilized world) as powerful and as wealthy, of which the traveller sees nothing now but ruins in the midst of a wilderness, or where the mariner only finds a rock for fishers to spread their nets upon. Nineveh once reigned over the east, but where is Nineveh now? Tyre had once the commerce of the world, but what is become of Tyre? But if the repentance of Nineveh had been persevered in, her towns would have stood to this day. Had the daughter of Tyre

brought her gifts to the temple of God, she would have continued a queen for ever."

Early on Monday morning, the bishop accompanied Mr. Frazer to the mission-school in the city, held in a large commodious house, perfectly suited to the purpose, and conveyed to the Church Missionary Society, with other adjoining tenements, by a rich Bengalee Baboo, then recently deceased; who, like king Agrippa, had been almost persuaded to become a Christian, but who, it was to be feared, had died without feeling any other interest in the Gospel than a general admiration of its beauty, and a wish to improve the mental capacities of his countrymen.

The number of boys educated in this school, is about a hundred and forty; they are divided into different classes; each class has a separate apartment; and in a small room adjoining, a library is kept for their use. They were under the care of an English schoolmaster, a Persian moonshee, and two Hindoostanee writing-masters; Mr. Adlington, an excellent and very intelligent candidate for orders, being appointed to inspect the whole. "I asked the catechist," says his lordship, "whether any of the boys' parents objected to their reading the New Testament? He replied, that he had never heard any objection made, nor had he the least reason to believe that any was felt. The boys, he said, were very fond of the New Testament, and he was certain they understood it as well, if not better, than the majority of English scholars of the same age."

It gladdened the bishop's heart not a little to find this pleasing proof, notwithstanding the many discouraging prospects around him, that the work he was so anxious to promote, and for which he had already endured so many hardships, was thus silently, though slowly, making its way; and that the foundation was laid, by means of these schools, for

disseminating the principles of that holy religion, which must ultimately effect the entire demolition of superstition and idolatry.

While examining this school, cheered with the pertinent and very intelligent replies which most of the pupils gave to his lordship's enquiries, he writes: "The scene was, indeed, a very interesting one. There were present the patron of the school, Calisunker Gossant, (son of the Baboo who had given the school-house to the mission,) a shrewd, ostentatious, but well-mannered Baboo,—his second son, a fine and well-educated young man,—Mr. Macleod and Mr. Princep, the magistrates of the place, both very acute critics in the Hindoostanee and the Persian,—some ladies, and a crowd of swords, spears, and silver sticks. One, however, of the most pleasing sights of all to me, was the calm and intense pleasure visible on archdeacon Corrie's face, whose efforts and influence had first brought this establishment into activity, and who now, after an interval of several years, was witnessing, with mingled emotions of joy and gratitude, its usefulness and prosperity."

The bishop's gratification on this occasion was, however, far from being unmixed. He had many times remarked with pain, the very little notice (notwithstanding the readiness with which the natives embraced opportunities of sending their children to the schools, and the apparent indifference they evinced to the books they were instructed to read) which they seemed to take of missionary exertions. And though it did not appear to his lordship that a better method could be devised than the one which had been pursued, for making the natives acquainted with the Gospel, yet he had seen many things to excite in him serious apprehensions that many of the boys, educated in the mission-schools, might grow up accomplished hy-

pocrites, playing the part of Christians with their tutors, and with their own kindred, of zealous followers of Brahma; or if this were not the case, that they would settle down into a sort of compromise between the two creeds, allowing that Christianity was the best for the English, but Hindooism for them.

"On mentioning these apprehensions," says his lordship, "to Mr. Morris and Mr. Frazer, they observed, that the same danger had been foreseen by Mr. Macleod; and that, in consequence of his representations, they had left off teaching the boys the creed and the ten commandments, not wishing too early to expose them to a conflict with themselves, but choosing rather that the light should break in upon them by degrees, when they were better able to bear it. They said, however, that they had every reason to believe that all the older, and many of the younger boys, began already to despise idolatry; which they attributed, partly to the comparison which the boys learn to make between their system of worship and ours, and partly to the enlargement of mind which general knowledge and the pure morality of the Gospel have a tendency to produce."

That there was occasion for the bishop's apprehensions, and that they appeared very likely to prove correct, at least in some instances, cannot be doubted. In sending the Gospel, however, to the heathen, our duty seems to be clear; to impart to them, in the best way we can, a knowledge of its great truths, leaving the result with Him who gave us the command so to do, and who has said, "My word shall not return unto me void, but shall accomplish the purpose whereunto I sent it."

The population of this large and crowded city amounted, in 1803, to above 580,000. It stands on the rocky sloping bank of the river; and though

its streets are so narrow as not to admit of a carriage to pass in scarcely any of them, and some of its alleys will not even admit a tonjon, (a sort of hooded chair,) yet, partly on account of the temperance of its inhabitants, and partly on account of their frequent ablutions, it is, on the whole, a healthy city. Every thing about it is characteristically Indian. The houses are lofty, embellished with verandahs, galleries, and very broad overhanging eaves, supported with carved brackets. Its temples are numerous, but not large; most of them, however, are very richly ornamented.

"The Hindoos," remarks his lordship, "seem fond of painting their houses of a deep red colour, and of covering the more conspicuous parts of them with paintings in gaudy colours, of flower-pots, men, women, bulls, elephants, gods and goddesses, in all their many-formed, many-headed, many-handed, and many-weaponed varieties. The sacred bulls devoted to Siva, tame and familiar as mastiffs, walk lazily up and down the narrow streets and alleys, or are seen lying across them; and woe be to the profane wretch who dares the prejudices of this fanatic population, by inflicting upon them any severe blows. Monkeys, sacred to Hunimaun, are equally numerous in some parts of the town, and are to be seen clinging to the roofs of the temples, putting their hands into every fruiterers' shop, and sometimes snatching the food from their children at their meals. The number of blind persons is very great: and here I saw repeated instances of the horrible effects of that penance of which I had heard much before; of men with their legs or arms voluntarily distorted, by their keeping them so long in one position, and their hands clenched till their nails grew out of their backs. Their pitiful exclamations, '*Topee Sahib, knana ke waste kooch cheez do,*' 'Give me something to eat, my lord,' soon

drew from me what few pice I had; but it was as a drop in the ocean.

The further I penetrated into this city, the more was I surprised at the number of large, lofty, and handsome dwelling-houses it contains; with the beauty and apparent richness of the goods exposed in the bazaars, and the evident hum of business that was going on amidst all this wretchedness and fanaticism. Benares is, in fact, a very industrious and wealthy city. It is the great mart where the shawls of the north, the diamonds of the south, and the muslins of Dacca and the eastern provinces centre; and it has very considerable silk, cotton, and fine woollen manufactories of its own. It is the richest, probably the most populous, and the best governed, in respect to its police, in India. The police-force amount to about five hundred; they are a sort of national guard, are divided into sixty wards with a gate each, which is shut at night."

Suttees are much less frequent here than in other parts of India, occasioned, it is supposed, in a great degree, by the dearness of fuel; but self-immolation, by means of drowning, prevails to a very great extent. "Many scores of pilgrims," says his lordship, "come hither every year, expressly to end their days, under the awful delusion of expecting thereby to secure their salvation; this being considered as 'the most holy city' of Hindoostan, 'the lotus of the world, not founded on common earth, but on the point of Siva's trident; a place so blessed that whosoever dies here, of whatever sect, is sure of salvation.' To effect their purpose of self-destruction, they purchase too large kedgeree-pots,* between which they fasten themselves, and then paddle into the stream: the pots while empty keep them floating; but they immediately begin to fill them with the surrounding water,

* Commonly used as floats for nets.

and thus in a short time sink into eternity, under the delusive hope inspired by their horrible superstition. Government have attempted to prevent this practice, but with no other effect than that of driving the voluntary victims a little further down the river: nor indeed, when a man has come several hundred miles to die, is it likely that a police-officer can prevent him. Instruction, followed by the divine blessing, seems the only way by which these poor deluded people can be improved; and that I trust they will, by degrees, obtain from us."

The prevalent opinion, that all who die in this city, will assuredly obtain salvation, makes it the resort of pilgrims from all parts of India, (who flock here in crowds, there being never less than 20,000 present,) and induces many rich natives here to end their days; and as charity, or alms-giving, is considered a virtue of the greatest importance, some of them distribute in this way immense sums. It will appear, however, from the following incident mentioned in the bishop's journal, that the more intelligent among them feel, when they come to the closing scene, the awful insecurity of the ground on which they have rested. "Amrut Row, a wealthy Baboo, who annually distributed alms to the amount of more than 100,000 rupees, sent for Mr. Morris, the missionary, desiring him to call on him during the following week, as he was anxious to obtain a further knowledge of Christianity. It is distressing to think, that short as was the interval which this dying man had calculated upon, his own time was shorter still, as he died before the appointed day arrived. Yet surely," adds his lordship, "one may hope, for such a man, that his knowledge and faith may have been greater than the world supposed; and that, at all events, the feelings which made him thus late in life desirous to

hear the truth, would not be lost on Him whose grace must be supposed to have first prompted it."

Among the public institutions visited by his lordship in this city, he mentions the Vidalaya, or Hindoo College, which he describes as a large building, divided into two courts, galleried above and below, full of teachers, and having not less than two hundred scholars, formed into a number of classes; who learn reading, writing, arithmetic, Persian, and Sanscrit, Hindoo law, and sacred literature, in the Hindoo manner.

His lordship gives the following amusing account of the state of astronomical science in this college. "The astronomical lecturer produced a terrestrial globe, divided according to their system, and elevated to the meridian of Benares. Mount Meru he identified with the north pole, and under the southern pole, he supposed the tortoise, 'Chukwa,' to stand, on which the earth rests. The southern hemisphere he imagines to be uninhabitable; but on its concave surface, in the interior of the globe, he placed Padalon. He then showed me how the sun went round the earth once every day, and how, by a different, but equally continuous motion, he also visited the signs of the zodiac. The whole system is precisely that of Ptolemy; and the contrast was very striking between the rubbish which these young men were learning in a government establishment, and the rudiments of real knowledge, which those whom I had previously visited, in another school in the very same city, had acquired, under circumstances far less favourable."

The bishop's friends urgently pressed him to prolong his stay at this celebrated city, of which, at present, he had only seen a small part, and which was in some respects the commercial, and in all the ecclesiastical metropolis of India. To have complied with their kind invitation would have afforded his

lordship much gratification; he was however aware that the higher objects which claimed his attention left him little leisure for pursuits unconnected with its advancement. He accordingly made arrangements, on the 9th of September, for proceeding on his journey, remarking, "I was, though kindly treated, and much urged to stop longer, thoroughly tired with the day's bustle I had already gone through. On Sunday I had three services, on Monday one, (the consecration of the burial-ground,) besides the examination of the school. On Tuesday I had been sight-seeking from five till nearly ten o'clock; to-day I was out almost an equal time, similarly employed, besides a regular evening-drive, and receiving and paying visits; while all the intervals between these engagements were occupied with reading and answering a large mass of papers from Bishop's College, Madras, and Calcutta. I determined, therefore, to postpone any further researches into this city till my next visit. To see Benares as it deserves, would require at least a fortnight."

The amiable manners of the bishop, and the Christian spirit he evinced in every part of his conduct, endeared him to all the intelligent and respectable individuals in the towns and stations where he stopped; and almost invariably made his departure a source of much regret to those who had been favoured with his company. But although no one was ever more formed for friendship than his lordship, or more ready duly to appreciate the kind attention paid to him by different individuals; yet such was the zeal he displayed in the great work in which he was engaged, and so anxious was he to avoid every thing that might divert his attention from it, that we find him, on one occasion about this time, on returning to his boat, writing: "Much as I like the company I have left, I confess it gives me pleasure once more to find myself upon the waters. For

some days past I have been in a constant hurry of occupation, visitation, information, salutation, and obligation; and great as have been the kindness and civility shown me, and numerous as have been the objects of curiosity and interest by which I have been surrounded, more than once have I been tempted to look back on the days I have passed in quiet contemplation, and the evenings I have rambled alone by the jungle-side."

Among the Europeans at Benares, none took a more lively interest in the bishop's visit to that city, or felt more anxious to promote the object which his lordship had chiefly in view, than Norman Macleod, esq. This gentleman voluntarily promised to drive his lordship half way to Sultanpoor, early on the morning of September the 10th: he accordingly took him seven miles on the road, which terminated here in a small river. The bishop's palanquin was in readiness to convey him hence to Sultanpoor; where a boat was provided to take his lordship to Chunar, at which place he arrived by ten o'clock.

"The view of Chunar from the river," writes his lordship, "with its extensive fortress, and successive inclosures of walls and towers, is very striking. On the right, as we approached it, is seen a range of rocky and uneven hills. On the left, a large Indian town, intermingled with fine round-headed trees, with some very good European habitations, and a tall Gothic tower, like that of a parish-church in England, which belongs in fact to the mission-church, and is an imitation of that in Mr. Corrie's native village. The whole scene is entirely English, none of the mosques being visible in this quarter. But such a sun, thank heaven! never glared on England as this day shot its burning rays on Chunar. I thought myself fortunate in getting housed by ten o'clock, before the

worst came on; but it was still enough to sicken one. The little wind there was was hot; and the reflexion and glare of the light grey castle, the light grey sand, the white houses, and the hot bright river, were about as much as I could endure. Yet I trust it is not a little that overpowers me. Breakfast, however, at colonel Alexander's, who kindly requested me to become his guest, and a good draught of cold water, set me quite up again; and I was occupied the rest of the morning in obtaining details of the school and mission from Mr. Greenwood and Mr. Bowley."

In the evening colonel Alexander took the bishop for a ride, a little way into the surrounding country, and through some of the principal streets of the town. The native houses were mostly of stone, generally with verandahs in front, which are let out into shops; and the whole, as his lordship remarked, "looked not unlike a Welsh market-town, though it was much larger, containing probably not less than fifteen thousand inhabitants."

The next morning colonel Robertson, the commandant of the garrison, accompanied the bishop to the fort; and after showing him all that was deserving notice there, "the colonel," says his lordship, "introduced me, to the greatest curiosity of all. Calling for a key, and unlocking a rusty iron door, in a very rugged and ancient wall, he said he would show me the most holy place in all India. Taking off his hat, he led the way into a small square court, overshadowed by a very old peepul-tree, which grew from the rock on one side, and from one of the branches of which hung a small silver bell. Under it was a large slab of black marble, and opposite, on the walls, a rudely-carved rose, inclosed in a triangle. No image was visible; but some sepoys, who followed us in, fell on their knees, kissed the dust in the neighbourhood of the stone, and rubbed their foreheads with it. On

this stone, the colonel said, all the Hindoos believe that the Almighty is seated, personally, though invisibly, for nine hours every day; removing, during the other three hours, to Benares. I own I felt some little emotion, in standing on this mimic 'mount Calasay.' I was struck with the absence of idols, and with the feeling of propriety which made even Hindoos reject external symbols in the supposed actual presence of the Deity; and I prayed silently that God would always preserve in my mind a lively remembrance, how truly he is indeed present here and everywhere; and that he would, in his own good time, lead these poor deluded people to a discovery of the same awful and almost overpowering fact."

In the evening the bishop confirmed a hundred individuals at the church, a large and respectable building. Of the candidates for confirmation fifty-seven were the children of European soldiers, who had married native women, all of whom were entirely unacquainted with the English language, and perfectly oriental in their dress and habits: the remaining forty-three were Europeans. "They were all," says his lordship, "deeply impressed with the ceremony, and made the responses in a solemn tone of emotion, which was extremely touching. The elder women, and all the men who offered themselves, had been Mr. Corrie's converts during his residence here: the younger females had been added to the church by Mr. Bowley, and were converts from Hindooism, or Mahommedanism, or Popery. Of the last there were very few; and these, strange as it may appear, were as ignorant, in the first instance, of the truths of Christianity as the Hindoos."

The bishop was much pleased the next morning, Sunday the 12th, to find that Messrs. Macleod, Frazer, and Morris, had come over from Benares.

His lordship preached in the morning on the "good Samaritan," to a congregation of more than three hundred, administering the sacrament afterwards, in English, to about sixty communicants, and in Hindoostanee to about seventy. "The service," says Mr. Bowley, one of the missionaries, in a letter to a friend, "was nearly four hours long; and from the active part which his lordship took in it, it seemed as if he would never be tired while thus engaged." "All the communicants," remarks the bishop, "were very devout and attentive; some shed tears, and the manner in which they all pronounced 'Amen,' was really solemn and touching." At five o'clock in the evening public worship again commenced, first in Hindoostanee and then in English; and the church was crowded to excess. The sermon in English was preached by the bishop, and that in Hindoostanee, by Mr. Bowley. Thus was his lordship seven hours engaged in public worship this day, in a climate where the heat was almost suffocating. How noble an example of zeal for the extention of Christ's kingdom, did he thus set to all that were around him!

During his lordship's stay at Chunar, the committee for the church and the mission estate, held in that place, sent him a memorial, soliciting him to obtain for them, if possible, an allowance from government of a small monthly sum, to aid them in keeping the whole estate in proper repair; stating, that it had been erected and hitherto maintained without any help from that quarter. In his lordship's reply, he remarks: "I have to acknowledge the receipt of your obliging letter, as well as the very interesting and important memorial contained in it. In answer to both, I beg leave to say, that among the many circumstances which have rendered my visit to Chunar agreeable, the principal one has been

the pleasure which I have derived from witnessing the dimensions, the solidity, and the good taste of the church, as well as the highly creditable manner in which divine service is performed, and the numerous, orderly, and devout attendance of the Europeans, as well as the natives. I feel therefore, no less forcibly than yourselves, an anxiety that so striking a proof of the piety and liberality of individuals in the station, should not be suffered to fall to decay for want of the fostering hand of government. I beg you therefore to believe, that the objects of your application, so far as I apprehend them to be compatible with some general measures to the same good end, which I have reason to anticipate from the care of government, shall not want my best recommendation, or my earnest wishes for their success, with individuals whom I willingly bear them witness, have always shown themselves anxious for the encouragement and support of such conduct as I have witnessed at Chunar."

His lordship quitted Chunar on the 13th of September, and pursued his journey up the river, making however but slow progress, being only able to proceed as he was dragged along by the tow-line. They passed Mirzapoor on the 15th, which was formerly a small town of scarcely any importance; but which, since it has been under the English government, has grown up into opulence and wealth, and was, at that time, a densely populated city. Some conception may be formed of the richness and extent of the country through which they were now travelling, from the following statement made by his lordship. "Here, in the space of little more than two hundred miles, along the same river, I have passed six towns, none of them less populous than Chester; two, Patna and Mirzapoor, more so than Birmingham; and one, Benares, more peopled than any city in

Europe, London and Paris excepted; and this besides villages almost innumerable, and many large market-towns."

Contrary to the bishop's expectations, who supposed that most of the large towns were in ruins, or at least in a rapid state of decay, he found them, in almost every instance, evidently improving. On remarking this to Mr. Corrie, who had been the same track seven years before, that gentleman replied, that "certainly very many ancient families had been ruined, but he did not think their loss had been perceptible in his time, as it had been more than filled up by a new order, rising from the middling classes, whose wealth was greatly increased. Nothing, he said, was plainer to him, from the multitude of improvements which he saw had been made since he was last there, in the number and neatness of their temples and bungalows, than that this class was becoming more abundant, more wealthy, and less afraid of appearing so; and he apprehended that all India had gained much under British rule, except, perhaps, Dacca and its neighbourhood."

On the evening of the 15th they brought the pinnace up for the night at Janghuirabad, a village delightfully situated: and here his lordship gratefully remarked, in his journal, "I have great reason to be thankful, that under this tremendous sun my spirits and appetite remain as usual." The next day they met with an old gossain, (Hindoo hermit,) who said his age was one hundred and four, and that he had no complaint, except dimness of sight. "He told me," says his lordship, "that the last ten years had been remarkable for an interruption, and frequently an entire cessation of the rains in September, which he had never remembered before. He thought it would continue two years longer; 'for,' says he, 'every thing changes once in twelve years, for good or bad;

the bad is nearly gone now, the good will come—only be patient."

Under the following day's date, September 17, writes the bishop, "After another day's sailing we moored under a high, precipitous bank, which, like all those we now see, was worn into a regular succession of steps, following all the wavy lines of its face, marking the gradual, though, in this year, most rapid subsiding of the water. The uppermost of these was at least thirty feet above the present level of the river; and higher still, the usual bank, or sand-hill, rose about twenty feet more. I climbed, with some trouble, to the top of this, for my twilight walk, taking Abdallah with me; and after passing the usual margin of jungle-grass, with its beautiful silky tufts hanging over our heads, we entered a field of Indian corn, with a pretty good path; but we could see no appearance of any village. A brilliant light, however, beamed among the trees at some distance, towards which we made our way; but when we got within a hundred yards of it, it suddenly disappeared. On arriving at the spot a man thrust his head out of a little straw shed, and in reply to my question, 'Who's there?' answered, 'A watch.' 'Why did you put out your light?' said Abdallah. 'Because,' said he, 'I was only watching my cucumbers, and had lighted a fire to preserve them from the wolves and wild hogs; but on hearing your voices I covered it up, lest it should attract more visitors than I desired."

A little after they had started, on the morning of the 18th, Abdallah, his lordship's servant, on entering the cabin, instantly cried out, much terrified, that a large snake had found its way there, and was coiled up in a basket, in which were placed two caps, which the bishop had received from Meer Ushruff Ali, of Dacca, as a present to Mrs. Heber. This occasioned much alarm to his

lordship's servants, who immediately pronounced it to be a large *cobra de capello*. On examination, however, it turned out to be a water-snake, which had probably found its way into the pinnace, by means of the cable. "It reminded me," says his lordship, "of an anecdote which I had heard related at Patna, of a lady who once lay a whole night with a cobra de capello under her pillow. She repeatedly thought, during the night, that something moved, and in the morning, when she snatched her pillow away, she found the thick black throat, the square head, and green diamond-like eye, advanced within two inches of her neck. Happily the snake was unprovoked, with his hood uninflated, and seemed only to be enjoying the warmth of his nest; but alas! for her, if she had, during the night, pressed him too roughly."

The bishop urged his boatmen to make every exertion in their power to reach the Dak-station, as he felt very desirous to proceed by land to Allahabad that night, to be in time for the approaching Sunday; but the wind died away and made this impossible. It was not, however, a little that would divert his lordship from his purpose: accordingly, although it was nearly dark when the boat was moored, he went on shore, in hope of finding a village not far distant, from which he could be taken to Allahabad; but to his great mortification there was only here and there a solitary hut visible. In one of these were a man, his wife, and children, getting their supper, between whom and his lordship the following characteristic dialogue took place. "On entering the hut the man called to us for heaven's sake not to come near him, for he was a Brahmin, and our approach would oblige him to fling away his mess. I asked him if he would sell some milk; he said he could sell us none, but if I chose to take a small jug which stood on one

side, I might. 'Nay,' said I, 'I take nothing without paying.' 'I am a Brahmin,' he replied, 'and dare not sell milk, but I give it to you voluntarily.' 'Well, Brahmin,' I answered, 'take up the jug and bring it to the boat, and I will give you a present, not for the milk, but voluntarily, and because you are a good fellow.' He immediately started up with exceeding goodwill, and went with us, talking all the way, and conducting us to the pinnace by a circuitous but level path along the beach, which was sand, and so precisely as if the tide had just left it, that I could almost have fancied myself in one of my evening walks by the sea-side in England, had not the dark, naked limbs, and the weapons of my companions, reminded me that I was in a far distant land."

The bishop urged his boatmen to start as early as possible on the morning of Sunday the 19th, in the hope of reaching Allahabad in time for public service: but the wind died away; and as they had still a strong opposing current to stem, they did not, though they made the greatest exertions, arrive till two o'clock. This was too late to make any arrangement for service that day, especially as there was no church here, nor any place where public worship had been performed. In this city his lordship remained ten days; and on the following Sunday he preached, in a place obtained and fitted up for the purpose, to a good congregation, and afterwards administered the sacrament to nearly eighty communicants, having previously confirmed about twenty. Great desire was expressed by the residents for a chaplain, and the bishop promised, if possible, to send them one of the church missionaries.

As his lordship intended to proceed the remaining part of his journey by land, he dismissed his boats here, and made preparations accordingly. And as scarcely any necesary articles of equipment for so

long a journey could be obtained at Allahabad, nor any elephants, his lordship was compelled to purchase a poney to ride upon, instead of one of those noble animals on which journeys up the country are generally made, and to dispatch individuals to the neighbouring towns for the purchase of tents, and such other articles as were requisite. The time it took to procure this outfit afforded the bishop an opportunity to view the different places in Allahabad, that were thought worthy of notice.

This town is beautifully situated, on a projecting triangle of dry and healthy soil, at the junction of two immense rivers, the Gunga or Ganges, and the Jumna, which are here both of nearly equal width; but the latter is not a sacred stream, and is more impetuous than the former, as it passes over a rocky and dangerous bed. The town is now very small, and most of the houses very mean, with narrow irregular streets, confined mostly to the banks of the Jumna. Among the natives it has obtained the name of "Fakeerabad," (beggar-abode,) though it bears marks of having been formerly the residence of royalty, there being in its vicinity some magnificent ruins. The houses, or rather small bungalows, inhabited by the company's servants, stand by themselves, running along the bank of the Ganges, nearly to the point where the streams meet.

The bishop visited the fort, which is situated exactly at the point formed by the junction of the two rivers, and is both naturally and artificially strong; and though the modern alterations it had undergone had taken something from its beauty, "it is still," writes the bishop, "a very striking place; and its principal gate, surmounted by a dome, with a wide hall beneath, surrounded by arcades and galleries, and ornamented with rude but glowing paintings, is the noblest entrance I ever

saw to a place of arms; though it has been, I think, injudiciously modernized. The barracks are very handsome and neat, not unlike those at Fort-William, except that on one side is a large range of buildings in the oriental style, containing some noble vaulted rooms, occupied by officers, and looking down from a considerable height on the craggy banks and rapid stream of the Jumna."

"Advantageously situated," says his lordship, "is the Jumna Musjeed, or principal mosque; a solid and stately building, standing on an elevated spot, facing the Jumna, adjoining the city on one side, and on the other, a beautiful esplanade, formed by the open space between it and the fort, along which a row of fine trees were planted." From hence his lordship proceeded to the sultan Khosroo's serai and garden, "which," he remarks, "are the finest things in Allahabad. The former is a noble quadrangle, with four fine Gothic gateways, surrounded within an embattled wall by a range of cloisters, for the accommodation of travellers. Adjoining this is a neglected garden, planted with mangoe-trees, in which are three beautiful tombs, raised over two princes and a princess of the imperial family. Each consists of a large terrace, with vaulted apartments beneath it, in the central one of which is a tomb, like a stone coffin, curiously carved. Above this is a very lofty circular apartment, covered by a dome richly painted within, and without carved yet more beautifully. All these are very solid and striking; rich, but not gaudy, and completely falsifying the notion common in England, which regards all eastern architecture as in bad taste, and barbarous."

The festival of Rama and Seeta being now celebrated in the town, the bishop thought it desirable to be present on the occasion. "It consists," says his lordship, "of a sort of dramatic representation of

Rama's history and adventures, kept up for several successive days. The first evening, I went with Mr. Bird to the *show*, for such only is it now considered; and so entirely is it divested of every religious character, as to be attended even by Mussulmans without scruple. Rama, his brother, and wife were represented by two boys and one girl, about twelve years old, who were seated under an awning in the principal street, with a great crowd around them, some fanning them, of which, poor things, they had great need, some blowing horns, and beating gongs and drums, and the rest shouting till the air rang again. The two heroes were two fine boys, and acted their parts admirably. Each had a gilt bow in his left hand, and a sabre in his right; their naked bodies were almost covered with gilt ornaments and tinsel; they had high tinsel crowns on their heads; their foreheads and bodies were spotted with charcoal, chalk, and vermilion, and, altogether, perfectly resembled the statues of Hindoo deities—

> 'Except that of their eyes alone,
> The twinkle showed they were not stone.'

"I asked a good many questions, and obtained ready answers, in much the same way and with no more appearance of reverence or devotion than one would perceive at an English puppet-show. At Benares, I am told, the show is really splendid; the raja attends in state, and the performers are children of the most distinguished families, previously trained with much care for the purpose. I saw enough, however, here," says the bishop, "to satisfy my curiosity. Before the British police was established, it is said, that the poor children who had thus been feasted and honoured were cruelly murdered; poison being administered to them in the sweetmeats with which they were supplied the last day, to show that their spirits had been absorbed into the

deities. Happily the show is not now disgraced by such horrid cruelty."

About this time his lordship received a letter from Mrs. Heber, informing him that symptoms of a malady had appeared in his eldest daughter, which she was apprehensive would prove fatal, as the disease seemed to baffle the power of medicine. Never was a parent's heart more bound up in the heart of his child than was the bishop's: he would gladly have returned to Calcutta, could he have satisfied his conscience, that in so doing he should have been pursuing the path of duty. His feelings on the subject he thus records: "Alas! my love, how have you been tried? Comfortable as is your last note, I dare not hope that I shall see my lovely little Harriet again in this world, for I know the insidious nature of the disease. But I dare not return: I have, I feel, duties to perform here; and as you truly say, before I could arrive her doom must be sealed, and your burst of grief, in case of the worst, must have subsided into a calmer sorrow. God support and comfort you! I am well, and hope I shall be enabled to be patient and resigned. God bless you; trust in Him, and pray for His help for your poor babies and your affectionate husband."

The following sonnet from the pen of G. A. Vetch, esq., on the bishop's passing through Allahabad, will not, we think, be out of place here.

"Bright with the dews of pure Castalian springs,
See Heber gladdens now our sultry plains;
Yet sweeter far than his most thrilling strains,
The glorious tidings which his message brings.
My lyre, across thy long-neglected strings,
Yet once again my feeble hand shall stray,
Nor, though disown'd by every muse, delay
The homage due to him who gifted sings.
Hail, then, and Heaven speed thee on thy way,
Illustrious pilgrim of our distant shore:
Rous'd by thy call, enraptur'd by thy lay,
May nations learn their Saviour to adore.
For thee the fairest garland shall be twin'd,
The Christian's palm and poet's wreath combin'd."

CHAPTER XII.

Preparations for the Bishop's journey by land—State of the country—Arrival at Futtehpoor—A tropical wet day—Reaches Cawnpoor—Services there—State of the schools—Enters the Oudean territory—Early hours of performing the journey—Entrance into Lucknow—Remarks on the place—State of religion there—Public buildings—Visit to the king—Marriage of Mr. Ricketts, the resident—Illness of Mr. Lushington—The Bishop's feelings on leaving Lucknow—His Lordship's severe attack of illness—Recovery—Arrival at Shahjehanpoor—Pilgrims—The Bishop reaches Furreedpoor.

THROUGH the kindness of the commissariat at Allahabad, and other influential individuals in the town and fort, (all of whom seemed to take a lively interest in facilitating his lordship's journey,) he was enabled to proceed up the country on Thursday morning, the 30th of September. He was accompanied by Mr. Lushington and Mr. Corrie, who had arrived at Allahabad some days previous to his departure. His lordship had now to travel by land ; and the entire train of his caravan consisted of twenty-four camels, eight carts drawn by bullocks, twenty-four horse-servants, including those of the archdeacon and Mr. Lushington,

ten ponies, forty bearers, twelve tent-pitchers, with a guard of twenty sepoys, under a native officer. They arrived at Cooseah, sixteen miles from Allahabad in the evening, "where," says his lordship, "we found two excellent tents of three apartments each, pitched for our reception, and the tea-kettle boiling under the shade of some stately trees, in a wild country of ruins and jungle, now gemmed and glowing with the scattered fires of our cofilah. This was the first night I ever passed under canvass; and, independent of its novelty, I found the comforts of my dwelling greatly exceed my expectation. The breeze blew in very fresh and pleasantly, through the tent-door; the ground, covered with short, withered grass, was perfectly dry, though rain had fallen so lately, and my bed and musquito curtains were arranged with as much comfort almost as in Calcutta."

They reached, without much difficulty, Cussiah, the second usual halting station, on the evening of the following day, distant from the first about twelve miles. The roads were in a much worse state for travelling than the bishop, from the representations he had received, expected to have found them. "I have been often told," says his lordship, "that the road, as far as Merut, would answer perfectly well for a gig: nothing can be more unfounded than such assurances. The fact is, there are no roads at all; and the tracts which we follow are very often such as to require care, even on horseback. By driving slowly, no doubt, a gig may go almost any where; but it is any thing but an agreeable pastime to drive along tracts which, when beaten, are so poached by the feet of horses and cattle, and so hardened by the sun, as to resemble a frozen farm-yard; while, if the traveller forsakes these roads, he encounters cracks deep and wide enough to break his wheels. Here and there

is a tolerable level mile or two; but with a few such exceptions, there is no fast or pleasant driving in this part of India."

Owing to the rain that fell during the night, the bishop found, much to his regret, when he arose at four in the morning of October the 2nd, that it would be impossible to proceed on their journey for some hours; the camels not being able to carry the tents with their additional weight when wet. They were, indeed, much too heavy for them when dry, and it had been with great difficulty they had borne them the preceding day, as they were of the dimensions usually conveyed by elephants. A light wind, however, sprung up in the morning, which soon dried them sufficiently, and they wereen abled again to set off; encamping in the evening, at Camoulpoor, amid a vast field of tombs and ruins, "in a spot which," says the bishop, "with its deserted appearance, was singularly picturesque and romantic. We had a grove of noble trees, under which our horses, camels, and bullocks were disposed in different clustres; and the tents, the fires, the baskets of fruits, rice, ghee, and other provisions exposed for sale by the natives, who had set up a number of little shops around the trees, to benefit themselves by our visit; with the varied costume of the crowd assembled on the occasion, the red uniform of the sepoys, the white garments of our own servants, the long veils and silver ornaments of the female villagers, and the dark mantles, dark beards, and naked limbs of the male peasantry and coolies, mingled with the showy dresses of the Chuprassies, gave the whole scene the animated and interesting effect of an eastern fair; an effect which the east, perhaps, can alone supply."

Sunday, October 3, was a day of rest to the whole party. The bishop had public service in his tent, which was attended, besides the Europeans, by two

young but very intelligent natives, Fyzee Musseeh and Anund Musseeh, Mr. Corrie's former converts, sons of a wealthy rajah, near Moradabad, who had joined the archdeacon at Benares, with the intention of accompanying him and the bishop up the country. "Fyzee Musseeh," writes his lordship, "was sent by his father, a Hindoo, to a celebrated Mussulman, to learn Arabic and Persian, in hopes that it would recommend him to the service of the king of Oude. The lessons, however, which the young idolater received, opened his eyes to the absurdities of Hindooism, and he turned Mussulman, and was regarded for a long time as a most promising student. But the more he learned of his new creed, the further it was from satisfying him of its proceeding from God; and he was still more induced to waver, by learning that a very holy Mussulman, in the neighbourhood where he resided, had, on his death-bed, confessed that he found no comfort but in the words of Jesus. Fyzee Musseeh now became very anxious to know what were these words. He went to a Romish priest, and applied for a copy of the Gospel. The priest took great pains with him; but the young man no sooner saw the images in his chapel, than he cried out that this could never be the religion of which he was in quest; and undertook another journey in search of Mr. Chamberlain, the Baptist minister, of whom he had heard. With him he appears not to have had much conversation; but he obtained the book he wanted, which convinced him that the religion of the Gospel was the only one that was true. Subsequently, however, he became involved in difficulty, by the explanation given him of some parts of the Scriptures. He at length went to Agra, another long journey; and after staying some time in Mr. Corrie's neighbourhood, was baptized into, and has ever since continued a steady member of the church of England. He is a little man, with a very mild

and meditative cast of countenance, an admirable scholar in every part of Eastern learning, is still very greatly respected by Hindoos and Mussulmans, has sterling sense and strong intellectual powers, which eminently qualify him for a missionary catechist, and counterbalance the deficiency of his having no oratorical talents.

" Fyzee Musseeh," continues his lordship, " related to me the following conversation he had had with a Hindoo stranger the night before. ' The man,' he said, ' on entering the serai, drew his carpet near me, and began conversing on indifferent subjects, till the usual hour of Mussulman prayer; when, supposing me to be a Mussulman, he said, ' I will pray with you,' and immediately began to chant a Mahommedan distich. This gave me an opportunity, after he had done, to set him right respecting many things connected with the history of Christ, and to make replies to some pertinent and important questions which he eagerly asked. He listened to my remarks with profound attention, and on rising to leave, he said, ' May God reward you, sir! I believe He has sent me to this place to meet you, for you have told me much which I did not know before, and much that I was desirous of learning. I am a Hindoo; but have been for some time a searcher after truth, and was inclined to turn Mussulman. I shall now pray to God and to Jesus to guide me.' After praying together we parted, the man promising that I should hear from him again. This," adds the bishop, " is interesting in itself, on many accounts; but more particularly so, because Fyzee Musseeh says it is only one of many symptoms of considerable change which is taking place in the Hindoo mind, a growing contempt of idolatry, and an anxiety after other forms of belief. At present, Fyzee says, the Mahommedans gain many converts; before long, per-

haps, Christianity will come in for its share of the harvest."

Their way, on the 4th, lay through a country very similar to that which they had already passed. They met this day a strong column of infantry, with a long train of elephants, baggage, camels, and bullocks. "The little parties halting under trees," says the bishop, "the native women conveyed in dhoolies, or litters; the naked limbs, contrasted with the different descriptions of horses, from the wild and shaggy tattoo to the sleek and gentle Arab, with the uniforms and arms, gave to the whole an appearance beyond description beautiful." His lordship suffered much inconvenience from having to pass through the same towns and villages where these troops had just been. Everywhere he heard murmurs of the wanton outrages they had committed, which indeed made the natives unwilling to afford his lordship's attendants any aid, lest they should be as ill requited by them as by the soldiers. Perceiving such to be the case, his lordship laid upon all his servants a strict injunction not to take any thing without the consent of the people; charging them, in all cases, to make reparation where injury had unavoidably been done. "The laws of British India," writes his lordship, "are no less just than those of England; and the magistrates, I have reason to believe, are, to the utmost of their power, anxious to afford the people protection; but cases of hardship will sometimes occur. I took care that nothing more than the law allowed should be either taken or required without payment. This was the first thing I did on alighting from my horse, and this readiness to listen to all complaints soon obtained me, from the peasantry, the name of 'Ghureeb purwar,' (poor man's provider.)"

Their resting-place this night was a station named

Choubee Serai, from whence they started on the morning of the 5th, and after a journey of about fourteen miles, reached Mundiserai. Rain had fallen in almost every part of the country, except that through which they were passing; and the people now became apprehensive that the result of the drought here, if it continued, would be most serious. "One of them," says the bishop, "came and asked me to pray for them; remarking, with a curious mixture of Eastern compliment and undoubted truth, 'We poor people are in great trouble, because of the drought; but now your worship is come, if it please God, we shall have rain.' I assured them of my prayers; and indeed I had borne it in mind for some time past, in my morning and evening devotions, being aware how much it was required. Some smart showers fell during this day, at which we rejoiced most sincerely, since, though for us the dry weather was better, it was impossible to put our convenience in competition with the food of millions."

The distance to the next resting-place being much greater than any they had yet travelled, it was deemed indispensable to start earlier. The waggons began to move forward soon after midnight; and the bishop, with his friend Mr. Lushington, were on their poneys by three in the morning, it being necessary to have their tents removed thus early. "The sky was cloudy;" remarks his lordship plaintively, "and while making our way, with difficulty, through watery roads and a wild open country, my recollection was forcibly drawn to those times when my youngest brother and I used to ride some miles to meet the mail, in our way to school. Thence I naturally passed to the journeys of riper years in the same neighbourhood, my wife's parting adieu and pressing exhortation to take care of myself, and to write as soon as I got to London, at a time when we

little thought of ever enduring more than a month's separation. Hodnet, dear Hodnet as we left it, and as it is now; Moreton, and all the names and recollections connected with them, combined to make me sad; and I was obliged to turn my attention to Bombay, and the meeting to which I looked forward there, to restrain some emotion which I was not sorry the darkness concealed."

"During this day's journey," remarks Mr. Lushington, in his journal, "in passing through a small river which ran across the road, the bishop's poney thought proper, all at once, to lie down and roll. His lordship, with his usual kindness, which was ever conspicuous, instead of kicking him till he got up again, only patted him, and said he was a nice fellow." In the bishop's journal he thus pleasantly adverts to the circumstance. "Certainly the poney seemed altogether unconscious of having done wrong; and imagined, perhaps, that the cold bath would be as agreeable to me as to himself: indeed I gave him no reason to suppose the contrary; but shall in future watch him more closely on similar occasions."

On approaching Futtehpoor, a large town, with much appearance of wealth and a number of good houses, the road to which lies over an open plain, and level country, the cutwal (magistrate) of the town, who had heard of the bishop's journey, came on horseback, with the usual up-country retinue of shield and spear, to pay his lordship his respects. "I could not help smiling," says the bishop, "as the thought occurred to me, how different from the 'great man' whom he probably expected, he must have found me; on a horse, without attendants, and having, on every part of my hat, jacket, and trousers, the muddy stains of the river. However, the interview passed with great propriety on both sides; but as I was still wet and cold, and

as his retinue could not keep pace with me, I begged him to spare the compliment of accompanying me into the town."

The morning of the 7th looked so cloudy and unpromising, that the bishop had declined making any attempt to proceed, till some conversation he had with Mr. Corrie induced his lordship (who saw that they could not reach Cawnpoor by Sunday, if they lost this day) to give orders for all to proceed. They had a distance of sixteen miles to go before they reached the next resting-place. They performed the first half of their journey without much difficulty, though it rained fast every step: it now, however, set in for a real tropical wet day, the rain fell literally in torrents, the thunder roared, the lightning flashed, and the wind blew fiercely, and all were instantly completely drenched. It was vain to think of stopping, as no place that afforded the least shelter could be found. "All that could be done," writes the bishop, "was to keep our horses steadily to the storm, and to be thankful to God that it came not on before we had daylight sufficient to see our way through a wild and flooded country, where the rivers were already, in many places, as high as our horses' bellies."

When within about five miles of the serai, (resting-place,) the bishop's poney seemed almost knocked up; the road, however, became a little better, and as the rain still poured down in torrents, his lordship recommended Mr. Lushington, who was better horsed, to proceed at a quicker pace, leaving him behind. Mr. Lushington accordingly "dashed forward," as he states in his journal, "and got a fire lighted in the wretched resting-place, the walls of which were of mud, and the roof of rotten smoked bamboo." "On my arrival," says his lordship, "I found Mr. Lushington stripped to his flannel-waistcoat, cowering over a little fire, in a shed of a most

unpromising appearance, being in fact one of the worst and most ruinous resting-places in the country. A crowd of poor shivering servants were hovering round this miserable building on every side: each successive detachment of the caravan, as they continued to drop in, gave worse and worse accounts of the road. ' It was knee-deep,' ' it was middle-deep,' ' it was half a spear's depth in water.' Still the rain kept pouring on; and as we looked from our shed, on the drenched cattle and other objects that met our eyes, the contrasts in the scene were indeed most whimsical." " Here," says Mr. Lushington, was the lord bishop of all the Indies, sitting cowering over a wretched fire of wet wood, the smoke of which produced a bleary redness about the eyes, surrounded by a group of shivering blacks, some squatting, some half afraid to come further than the doorway of the hut. We cut jokes upon the ludicrous figures we were conscious of making, and were comfortable enough, while we were eating; but in a short time we began to be sufficiently miserable, as the place we were in leaked like a sieve. There were camels, and oxen, and tattoos, all standing to be rained upon; and one single cock, with his tail drawn up by the wet till it looked like a single feather; but there was nothing whatever to enliven the scene."

Perceiving it would be impossible for the caravan to reach Cawnpoor in time for the arrangements previously made, owing to the extreme wetness and consequent great weight of the luggage, and having sent word to Mr. Williams, the chaplain of the station, that he should administer the rite of confirmation at Cawnpoor on Saturday morning, his lordship determined to proceed there in a palanquin, and Mr. Lushington accompanied him in another. Such was the state of the roads, owing to the rain of the preceding day, that the bearers had often to

wade through long pieces of water, sometimes up to their middle, and often up to their knees: indeed some of the small rivers were so much swollen, that the party were obliged to be ferried over. This made their progress exceedingly slow and tedious, and they did not reach Kulcaunpoor, about seven miles from whence they had started, till near four o'clock. They had not now performed near half their day's journey; and as the flood seemed to rise rather than subside, and their bearers were almost overcome with fatigue, the bishop ordered them to get their dinners, and retire immediately to rest, that they might be in readiness to set off, for the remaining part of their journey, at midnight. His lordship and Mr. Lushington, after dinner, took a short walk through the village, which now seemed like an island, being everywhere surrounded by water: they retired, however, very early to their palanquins, to get what rest they could under such circumstances.

Very soon after midnight they again set off, having engaged four torch-bearers to guide them across the still much flooded country. The distance they had to go was rather less than fifteen miles, which owing to the obstructions occasioned by the water, they did not accomplish in less than seven hours; and "on arriving at Mr. Williams's house," says his lordship, "I had the disappointment to find that, despairing of my reaching Cawnpoor in such weather, he had sent round to say that the confirmation would be postponed. I was glad, however, to be informed that it might be easily arranged for Sunday morning; and in the hospitality, cleanliness, and comfort of his house we found abundant compensation for our recent labours."

Notices were immediately sent round to inform the candidates for confirmation, that they were to meet the bishop the next morning, October 10. There was no church in the town; but divine ser-

vice had been regularly performed in a thatched convenient bungalow, situated in a central spot. On Sunday morning his lordship confirmed more than eighty individuals, and afterwards administered the sacrament to almost an equal number of communicants. The bishop preached in the evening a most interesting sermon, on Luke, xxii. 37—40.

On Monday his lordship visited the regimental school, conducted on the national system, and admirably managed: he then inspected the public town-school, which, to his surprise and regret, he found so ill managed as to be almost useless, though it was liberally supported by government. There were excellent school-rooms, and a commodious house, but few scholars, either natives or Europeans. On making enquiry into the causes of this neglect on the part of the inhabitants, so different to any thing that the bishop had seen before, it soon appeared that it all arose from the incompetence of the individual who was then entrusted with the management of the school, and who by some mistake, or undue partiality, obtained the situation. The most unscientific method of instruction was pursued. Murray's English Grammar was put into the hands of native boys to learn, who had scarcely any knowledge of the language in which it is written; and Joyce's Scientific Dialogues given them to commit to memory, while they were left to find out the meaning of its statements in any way they could. Writing and arithmetic were the only things that were well taught: as to Hindoostanee, geography, or history, these never seemed to have entered the teacher's mind. At the bishop's suggestion archdeacon Corrie kindly undertook to put the master into a better plan, and his lordship wrote out a list of books, which he recommended the committee to procure; suggesting, at the same time, some of the simplest elements of Bell's system for their consideration.

His lordship stopped at Cawnpoor during the whole of the next week, and till after the ensuing Sunday, partly to give the whole caravan an opportunity to obtain a good rest, which, after the fatigues they had endured, was really necessary; partly to make such repairs and alterations in their equipments as were indispensable; and partly to elicit such information respecting their future tour, as was of great importance, the tract of country through which it was his lordship's intention to pass being then in a state of open hostility. This detention gave him an opportunity of seeing more of the town, which he describes as "a place of great extent, the cantonments being six miles from one extremity to the other; but of very scattered, though of considerable population. The European houses are most of them large and roomy, standing in extensive corn-grounds, and built one story high, with sloping roofs, first thatched and then covered with tiles; a sort of roof which is found to exclude the heat of the sun better than any other, and to possess a freedom from the many accidents to which a thatched roof is liable. Of the climate of Cawnpoor I had heard a very unfavourable account; which, however, was not confirmed by the residents, who said, that during the rains it was a very desirable situation; that the cold months were remarkably dry and bracing; and that the hot winds were not worse than in most parts of the Dooab." *

On Monday the 18th his lordship quitted Cawnpoor; and as his route lay through the kingdom of Oude, then in a very misgoverned state, general Martindell, though unsolicited, added fifteen more sepoys to his guard, making the total number of guards forty-five. This measure was no more than was really necessary, the peasantry in these parts being all well armed with offensive and

* A tract of country situated between two rivers.

defensive weapons; and though they appeared peaceable, and not uncourteous, yet they differed greatly from the natives in other districts in India. They were taller and finer men, with a proud step, a firm eye, and a rough voice; such indeed as one might expect to find a people who did not know but they might, at a very short notice, have to fight for their lives.

Through the obliging exertions of captain Lumsdaine, his lordship was now furnished with two elephants, which he found very convenient and useful; it being more safe to ride on them, at the commencement of their journeys, especially when it was dark: this was usually the case when they started, owing to their having to set off by three in the morning, to get as much of their journey over as possible before the heat of the day commenced. Adverting to these early hours which his lordship was obliged to keep, he remarks: "My life is now more like a Tartar chief than an English clergyman. I rise by three in the morning, and am on horseback by four, for the sake of getting the march over, and our tents comfortably pitched before the heat becomes intolerable. I have then a few hours to myself, till four o'clock, when dinner comes on; after which we stroll about till the evening, when we return, and having read prayers, send all to bed by eight, to be ready for the next day's march. On the whole, however, I am so well pleased with the experience which I have had of this method of travelling, that I am much inclined, instead of embarking at Surat, and proceeding thence to Bombay by water, to go all the way to Poonah by land, and make the presidency the last place I shall visit."

The caravan set off on the 19th, and reached a small village named Onnaw, before any of the natives were up, at the entrance of which was a wide but rapid river. Having no guide, and being in doubt

which way to proceed, they began knocking loudly at the door of the nearest house they could find, to ask directions. " No answer," says his lordship, " was returned; and my spearmen were at once going to break the door, or rather gate, for the house stood in a small court-yard. I forbade this step, however; on which one of the men crept like a cat up the mud-wall, and dropped down inside the inclosure, calling loudly for a guide to show the way. He was received with a volley of abuse, in a female voice, which was not at all calmed by my assurance that she had nothing to fear, and that, if her husband would come and show us the way, he would be well paid for his trouble. She declared her husband was not at home; but at last, merely to get rid of us, she herself vouchsafed to open the gate, and said our way lay through the river, and that if we kept well to the right we should find safe footing. Following her direction, we crossed the river in safety, and proceeded onwards to our next encampment, or resting-place, near a grove of trees and a half-ruined village, where we arrived soon after eight in the morning."

On the following day, October 20th, having to cross a deep river, and to pass many very bad places in the road; and the distance to the next station being more than thirteen miles, they did not arrive till later than usual. Just before they reached it they passed through Nawâll Sing, (so named from the minister by whom it had been built,) formerly a town of some eminence, but now only looking like a large, walled village, surrounded with ruins. They started in the morning of the 21st at half-past three, but were much at a loss, for some time, to find their way, the whole country having been recently ploughed, and no traces being any where to be seen of the tract they were to pursue. With some difficulty, they managed to keep in the right course; and

at length, before they had proceeded any great distance, they met a retinue of elephants and horses, under the command of captain Salmon and the king of Oude's chief officer, which the king had been pleased to send to assist in the conveyance of his lordship and his attendants into Lucknow. "The elephants," writes the bishop, "were spendidly equipped, with silver howdahs, (seats fitted up on elephants,) and sufficient to accommodate three times the number of our party. A good many suwarrs (horse-soldiers) followed captain Salmon, and a most irregular and picturesque body of infantry, with swords and shields, and guns of every sort and size; spears that looked like spits, being made, sheath and all, of iron, with here and there one that was silvered over; and large triangular green banners made up the cortege of Meer Hussun Khân. The whole formed a stage procession of the most interesting and showy kind, in which there was no regularity, and little real magnificence: the flowing and picturesque dresses, and the majestic size of the noble animals, formed the most prominent part of the groupe, and produced an effect more pleasing to the eye of the poet than the sprucest parade of an English review."

The assistance thus given to his lordship's attendants was very seasonable and acceptable, as they were much fatigued with the previous day's journey, and as their distance from their last halting-station to Lucknow was considerably longer than usual. "We now proceeded," says his lordship, "with three elephants abreast; that on which Mr. Lushington and I rode in the centre, Meer Hussun Khân on the right, and captain Salmon on the left, with the motley multitude before, and the spare elephants behind. We thus advanced into Lucknow, through a very considerable population, and crowded, mean houses of clay, with the filthiest lanes between them

that I ever went through, and so narrow that we were often obliged to reduce our front, and even a single elephant did not always pass very easily. A swarm of beggars occupied every angle, and nearly all the remaining population were loaded with arms. Some grave men were seen in their palanquins, counting their beads, having two or three sword-and-buckler lacqueys attending them. People of more consequence on their elephants, had each a retinue of shield, spear, and gun; and even the lounging people in the streets, of the lower ranks, had their shields on their shoulders, and their swords carried sheathed in one hand. As we advanced, the town began to improve in point of buildings; and at length we suddenly entered a very handsome street of considerable width; and shortly after turned up through some folding gates into a sort of close, with good-looking houses and small gardens round it, and a barrack and guard-house at its entrance. One of these, I was told, belonged to the resident; another was his banquetting-house; and a third, a very pretty house in a garden, usually occupied by the king's physician, who was now absent, was that which his majesty had appointed for me. Here, therefore, our companions took their leave; and Mr. Lushington and I found ourselves in a house well-arranged and well-furnished, with excellent accommodations, and well situated for my purpose."

In a short time, the bishop was summoned to breakfast at the residency, where a very large party was assembled. Here his lordship was introduced to the prime-minister, whom he describes as "a dark, harsh, hawk-nosed man, with an expression of mouth implying habitual self-command, struggling with a naturally rough temper. His manners are gentlemanly, though his appearance is the contrary. He was very civil to me, and appeared a pleasant man with whom to transact business."

The interview concluded by the minister's giving the bishop an invitation, on the part of the king, to breakfast with his majesty on the following Monday, apologizing at the same time for not naming an earlier day, on the ground of the king's indisposition.

There was no church in Lucknow, nor, indeed, had there yet been any chaplain appointed in the station, although there was a considerable number of Christians of one sect or another, and the place stood much in need of an active resident missionary. Mr. Ricketts, the company's resident, a worthy and excellent man, had kindly officiated as chaplain every Sunday, in a large room in his own house, where public service had thus been regularly kept up. His lordship preached here, and at a room fitted up for the purpose, at the cantonments, on the ensuing Sunday; and having kindly consented to officiate at the marriage of Mr. Ricketts, which could not take place till the 1st of November, he informed his congregation, that on the following Saturday he would confirm as many individuals as desired it, who were thought to be properly prepared; and administer the sacrament at the close of the morning-service on Sunday. His lordship had good congregations each time he preached; he had, however, only twelve candidates for confirmation, and twenty-five communicants at the sacrament.

On Monday morning, according to appointment, the bishop had an interview with the king of Oude. His lordship was accompanied and introduced by the resident, who went in his state-palanquin, having with him a numerous retinue of armed men, and silver sticks. "We were set down," says the bishop, "at the foot of a strangely mean stone staircase, resembling that leading to a bath-room, more than anything else, on the summit of which the king received us, first embracing the resident,

then me. He next offered an arm to each of us, and led us into a long and handsome but rather narrow gallery, with good portraits of his father, and Lord Hastings over the chimney-piece, and some very splendid glass lustres hanging from the ceiling. The furniture was altogether English; and there was a long table in the middle of the room, set out with breakfast, and some fine French and English china. He sat down in a gilt arm-chair, in the centre of one side, motioning us to be seated on either side. The prime-minister sat opposite, and the rest of the party, consisting of about an equal number of natives and Europeans, were seated round the table. The king began by putting a large hot roll on the resident's plate, and another on mine, and then sent similar rolls to his grandson who was present, and then to the prime-minister and all others. Coffee, tea, eggs, and fish were then carried round by the servants; and things proceeded much as at a public breakfast in England. During the meal, which was not long, as nobody ate much, the conversation was made up chiefly of questions from the king, as to what countries I had visited, and others of a similar kind. I understood pretty well all that he said, though he does not speak very distinctly, but I seldom ventured to answer him without the aid of Mr. Ricketts' interpretation. After breakfast the king rose and walked, supported as before by Mr. Ricketts and me, into a small adjoining drawing-room, where his crown stood on a sofa-table. It is a very elegant one, of oriental form: I never, except in the Emperor of Russia's crown, saw a more brilliant show of diamonds. The conversation ended by his giving me a copy of his own works, and a book for the archdeacon, when we took our leave.

The bishop describes the king as "a tall, handsome man, with good features and a pleasing counte-

nance, though of a very dark complexion, darker indeed than any other in the court. His manners are very gentlemanly and elegant, and he is evidently extremely fond of dress. He is much attached to study; and in all points of oriental philology and philosophy is really reckoned a learned man; besides having a strong taste for mechanics and chemistry. He was now full of a new scheme of authorship, or editorship, in the form of a Hindoostanee and Arabic Dictionary, which he intended soon to publish, and which was likely to be, as I have been informed, well received at the college of Fort William."

On the following Thursday the king returned his lordship's visit, who received him in the same manner as he had himself been received. "After breakfast," says the bishop, "I presented him with a copy of the Bible in Arabic, and the Prayer-Book in Hindoostanee, which I had got bound in red velvet, and wrapt up in brocade for the purpose; and as he asked so much about my own publications, I offered to send them him, at Mr. Ricketts' suggestion, as soon as I returned to Calcutta. At the king's particular request, I sat for my portrait to his majesty's painter, Mr. Home, brother of the celebrated surgeon in London, a quiet, gentlemanly old man, who came out to practice as a portrait-painter in Madras, during Lord Cornwallis's first administration, and who is a very good artist for the king of Oude to possess."

The detention of the bishop at Lucknow for so long a period as ten days, at a time when every day was of great importance, occasioned his lordship much regret, though it was not longer than was necessary to make proper arrangements and preparations for his future journey. It gave him, however, an opportunity to take a more extended view of this large city than he would

otherwise have had; the result of which was, that he formed a very different opinion of the manners of the inhabitants than those who have represented them as habitually ferocious and blood-thirsty, plundering, almost indiscriminately, every stranger whom they meet. As a proof that such was not the case, his lordship states, "that he and Mr. Lushington had on one occasion gone on horseback, attended only by one servant, through almost the whole place, along narrow streets and dirty alleys, and in a labyrinth of buildings, where they were obliged to ask their way at almost every turn, and had found invariable civility and goodnature, people backing their carts and elephants to make room for them, and displaying, on the whole, a far greater spirit of hospitality and accommodation than two foreigners would have met with in London."

That his lordship might gratify his curiosity by visiting such places in the town and neighbourhood as he thought deserving notice, and at the same time give his poney that rest which it required, the king, after the bishop's arrival, very kindly sent every morning an elephant, splendidly equipped, for him and Mr. Lushington, and a chariot for the Corries: this enabled them, without inconvenience or the loss of but little time, to visit all the celebrated buildings in the city and its vicinity. "There are," says the bishop, "many stately khâns, and some handsome mosques and pagodas, scattered in different corners of the wretched alleys in this city; but the most striking buildings are the tombs of the late Nawâb Saadut Ali, and of the mother of the present king; the gate of Constantinople, (called Roumi Durwazu,) and the Imambara, or cathedral: this consists of two courts, rising with a steep ascent one above another. It contains also a splendid mosque, a college for instruction in Mussulman law, apartments for the religious establishment maintained

here, and a noble gallery; in the midst of which, under a brilliant tabernacle of silver, cut glass, and precious stones, lie buried the remains of its founder, Asuphud Dowlah. The whole is in a very noble style of eastern Gothic; and when taken in conjunction with the gate of Constantinople, which adjoins it, exceeds in interest every architectural view I have yet seen, for the richness, variety, and general good taste of its principal features. None of the royal palaces, of which I think there are three, are either large or striking."

Among the Europeans whom the bishop met with in this city, was a Mr. Hyde, who had recently come from Bombay, and from whom his lordship received some useful information respecting his future journey. "Mr. Hyde," remarks his lordship, "is a great traveller, and the only Englishman I have heard of, except Lord Valencia, who has visited India exclusively from motives of science and curiosity. He left England seven years ago, with the intention of being absent only a few months, and has since been rambling on, without plan, and chiefly as his course has been determined by the motion of others. With Mr. Banks he travelled in Spain, Egypt, Nubia, Syria, and Arabia. Mr. Rich enticed him from Palmyra on to Babylon and Bagdad. From Bussarah he came to Bombay; and then, finding himself in a new and interesting country, he determined to make a tour of India. Added to his zeal for seeing new countries, he is a man of uncommon goodnature and cheerfulness."

Very greatly to his lordship's regret, his fellow-traveller, Mr. Lushington, whose company he had much enjoyed, was taken seriously ill only a few days before the time fixed for his departure. Mr. Corrie's health too, was now in so precarious a state, that it was deemed advisable he should return by slow and gradual stages: the bishop had therefore the forlorn pros-

pect before him of having to perform the remaining and most dangerous part of his journey, unaccompanied by a single European friend. Still, nothing could induce his lordship to turn back; he wisely determined to persevere in the work to which he had been called, leaving himself entirely to the disposal of Him by whom he had been appointed to so important a station.

That his lordship, however, felt very keenly this separation from his friends, will appear from his remarks on the occasion. "On Monday, November the 1st, having united my two kind-hearted friends, Mr. and Mrs. Ricketts, (the king being present on the occasion, and the service having passed off very comfortably,) I took my leave of the newly-married couple, of the Corries, and of Mr. Lushington, whom I left under the care of the residency surgeon, Mr. Luxmore, and set off from Lucknow alone; and, I confess, with more regret and depression of spirits than I expected to feel on such an occasion. I had become quite intimate with Mr. and Mrs. Ricketts; for the Corries, and for Mr. Lushington, I felt, and shall ever feel, a sincere regard; and I could not but be powerfully sensible how great the probability was, that in such a climate this might be our last meeting on earth. I had the satisfaction, however, to leave the archdeacon much better than he had been, and to find that Mr. Luxmore thought favourably of Lushington's case; but it was altogether a sad leave-taking. Lushington was very low, in spite of many endeavours to speak cheerfully; the Corries much agitated, and their little girls in tears; and I do not think that I felt least of the party, though I believe I talked the most on various subjects."

The bishop quitted Lucknow about four in the afternoon, on an elephant provided by Mr. Ricketts, accompanied by captain Salmon and a troop of sepoys; and as the king had very considerately sent

forward another elephant with a covered howdah, to preserve his lordship from the dampness of the evening, and to be in readiness to take him the latter part of his day's stage, he arrived at the resting-place, twenty miles from the city, a little after eight o'clock, having much enjoyed the ride. His lordship's separation from Messrs. Corrie and Lushington enabled him to lessen his travelling establishment; he accordingly sent back three elephants, five camels, and some tents, retaining still, for his use, three of the former, and twenty-two of the latter; a number barely sufficient to convey the baggage of his escort, consisting of ten guards, sent by the king of Oude for his lordship's protection, besides forty sepoys, four non-commissioned officers, and all his lordship's servants.

Owing probably, in some degree, to the excitement occasioned by leaving his friends on the previous day, and partly to the cold his lordship took by travelling in the evening after sun-set, he was, on the second, taken very unwell. Having no medical man with him, he scarcely knew at first what step to pursue, whether to return to Lucknow, or to push on as fast as possible to the next town; which, he knew he could not reach in less than two or three days. But on mature consideration, he determined to go forward. The encampment on the second, was at a place called Meeagunge, near the ruins of what was formerly a celebrated fort, built by the famous eunuch, Almass Ali Khân, and surrounded by a spacious fine old-fashioned park, in which were a considerable number of very noble mangoe-trees.

His lordship's indisposition increased so much during the night, that on the morning of the third, though he was still determined to persevere, he was only able to do so by performing his journey in his palanquin. "The whole of this day," he re-

marks, " I felt extremely ill, and was in much perplexity what to do, as I was some days' journey from any medical adviser. The application, however, of leeches to my temples relieved me considerably, and I was able to get into my palanquin the next morning, intending if possible to push on; so that if I grew worse, I might be able to get assistance by sending a servant on to Futtehgunge, the nearest station, on a swift-trotting camel. This day's march brought me to a large town called Malaon, in the neighbourhood of which my tents were pitched. Here I remained the whole of the next day, being too ill to move."

The bishop's servants, and indeed the whole caravan, seemed to feel an impression that his lordship's illness would terminate fatally. The greatest stillness prevailed in the camp the whole day, every one being anxious to avoid making the least needless noise; undissembled grief was depicted in their countenances, and the big tears ran down the face of Abdallah, while he bitterly lamented the event he now anticipated, the premature decease of his lord in the wilderness. In his anxiety to do all in his power, " he offered," says the bishop, " to push on the camels to procure assistance; and I promised him, that if I were not better the next morning, I would send him or some other messenger. But through the mercy of God the remedies I took, almost in utter ignorance, proved successful; and I found myself so much better on the morning of Saturday, November the 6th, as to be enabled to perform my day's journey with ease in the palanquin, and I received the felicitations of all the elders of the camp on my recovery."

At the close of this day's journey, which, like the preceding ones, lay through a level, beautiful, and extremely fertile country, his lordship felt himself able to take a short evening walk in the town of Belgaram,

where they encamped : a small place, remarkable as being the first station fixed upon as the residence of the British advanced force, which however was subsequently removed to Cawnpoor. The next day, Sunday, much as it was against his lordship's wishes, yet he found it advisable to make a short stage, perceiving that it would otherwise be impossible to reach Bareilly by the following Sunday. How his lordship was affected by being thus situated the following remarks will show. "This was indeed a lonely Sunday, except that I prayed with Abdallah in the evening. I trust, however, it was not a misspent one. I hope and believe I was really thankful to God for his late goodness to me. My travelling today was not to be avoided, since otherwise I must have spent the next Sunday in the wilderness, which it is of great importance I should spend at Bareilly."

At the close of this day his lordship composed the following prayer, in which, while he gratefully acknowledges the goodness of God, in raising him up from his affliction, adverting to every circumstance connected with his deliverance, he breathes out a fervent desire that it might have a most happy effect on his future life. "I thank thee, O Lord! that thou hast heard my prayer, and helped me in the time of trouble; that thou hast delivered me from sharp sickness and great apparent danger, when I had no skill to heal myself, and when no human skill was near to save me. I thank thee for the support which thou gavest me in my hour of trial; that thou didst not let my sins triumph over me, nor permit mine iniquities to sink me in despair. I thank thee for the many comforts with which thy mercy surrounded me; for the accommodations of wealth, the security of guards, the attendance and fidelity of servants, the advantage of medicine and natural means of cure, the unclouded use of my reason, and the holy

and prevailing prayers which my absent friends offered up for me. But above all, I thank thee for the knowledge of my own weakness, and of thy great goodness and power which I have learned; beseeching thee that the recollection of those days may not vanish like a morning dream; but that the resolutions which I have formed may be sealed by thy grace, and the life which thou hast spared may be spent hereafter in thy service: and that my past sins may be forgiven and forsaken, and my future days may be employed in pleasing thee, through thy dear Son Jesus Christ our Saviour. Amen."

On Monday the 8th, after a journey of twenty miles, through a woody and increasingly interesting country, they reached a village named Suromunuggur; on the borders of which "a large stream winds its way," says his lordship, "through a beautiful carpet of green wheat, interspersed with noble trees. It is strange, indeed, how much God has done to bless this land, and how perversely man seems bent to render his blessing unavailing." Their resting-place, on the 9th, was at Oudunpoor, rather a large town, having in it some considerable houses, and the remains of some extensive fortifications. The next day his lordship passed the frontier-border which divided the king of Oude's from the company's territories. There he was met by ten suwarrs (horse-soldiers,) very gaily dressed, who had been sent by Mr. Neave, the judge of Shahjehanpoor, to conduct his lordship thither. "With them and the king's people who would not relinquish their station, I rode on in high style," says the bishop. "I could not however help thinking, as we pranced up the street of this town, that in the midst of this barbarous cavalcade, with musqueteers, spearmen, and elephants closing the procession, my friends at home would have had some difficulty in recognizing me or believing me to be a man of peace."

Several European gentlemen resided in this town; most of whom met the bishop at the house of Mr. Campbell, the collector of the district, who had kindly invited his lordship to breakfast, and to favour him with his company during the day. They expressed great desire to have a chaplain stationed among them; having, as they said, long regretted the want of public worship: this, however, the bishop could give them but little encouragement to expect, at least for the present. His lordship was indeed anxious to send, not only them, but all others in equally destitute circumstances, spiritual help; but his means were inadequate to his desires. All he could then do was to give them such advice as he thought they would find it of use to attend. "Accordingly," says his lordship, "I endeavoured, during the day, to persuade these gentlemen to remedy, in some little degree, the want of which they complained, by meeting constantly at some convenient place on Sundays, and taking it by turns to read a selection which I pointed out from the church prayers, the psalms and lessons of the day, and a printed sermon. I urged on them the example of Mr. Ricketts, at Lucknow, and hope I produced some effect; at any rate I am glad I made the trial, and I think I gave no offence by so doing."

After passing through a very richly cultivated country, intersected by the river Gurruk, which the caravan crossed by a ferry, his lordship reached Tillhier, distant about fourteen miles from Shahjehanpoor, where he encamped, amidst a noble grove of fine trees, adjoining a large tank of clear water. Proceeding again, November the 12th, he arrived at Futtehgunge; a poor village, surrounded with a ruined mud-wall, but having two handsome bricked Gothic gateways, near to which was a noble wood, or clump of trees, of more than thirty acres, planted by the chief officer in the district,

about thirty-six years before. In this convenient spot they rested for the night; and under this date of his lordship's journal he writes: "During the last week, we have almost every day fallen in with large parties of pilgrims, going to or returning from the Ganges, the greatest proportion of whom are women, who sing in a very pleasing and cheerful manner, in passing a village or any large assembly of people. This day I met a miserable little sickly-looking Mussulman, wrapped in a ragged blanket, who asked alms, saying he was going with his wife and two children the pilgrimage to Mecca. What a journey for such a person! I advised him to return home, and serve God in his own land; adding, that God was every where, and might be worshipped in India as well as by the side of a black stone in Hejaz. He smiled in a melancholy way, as if he were partly of the same opinion; but said he had a vow. At home, indeed, he perhaps, to judge from his appearance, had left nothing but beggary."

On the 13th the bishop journeyed another fourteen miles, through a flat, woody country, cultivated chiefly with cotton, and encamped at Furreedpoor, a small native village. In his lonely situation, having no European friend to converse with, nor a single individual with the slighest congeniality of taste, it might be supposed that his lordship would have been dull and unhappy; but the following extract from his journal, which is illustrative of his state of mind at this period, will show that such was far from being the case. "The morning," remarks his lordship, "was positively cold, and the whole scene, with the exercise of the march, the picturesque groups of men and animals round me, the bracing air, the singing of birds, the light mist hanging on the trees, and the glistening dew, had something at once so Oriental and so English, that I found it, as I have found it often before, the best re-

medy to raise my animal spirits, and to put me in a good temper with myself and all the world. How I wish those I love were with me! How much my wife would enjoy this sort of life; its exercises, its cleanliness and purity, its constant occupation, and at the same time, comparative freedom from form, care, and vexation! Another time, by God's blessing, I will not be alone in this Eden: yet I confess there are few people whom I greatly wish to have as associates in such a journey. It is only a wife, or a friend so intimate as to be quite another self, whom one would really like for a companion while travelling through a new country."

CHAPTER XIII.

The Bishop's arrival at Bareilly—Preparations to visit Almorah—His lordship's letter to Mrs. Heber on the occasion—First view of the Himalaya Mountains—Pestilential nature of the surrounding district—Ascent of the mountains—Magnificence of the scenery—Peculiarity of the mountain-animals—Arrival at Almorah—Anecdote of a pundit—Incidents of his Lordship's descent and journey to Moradabad—Description of the town—A converted Indian—Crossing the Ganges—Arrival at Merut—Services there, and state of the Bishop's mind.

The bishop reached Bareilly on Sunday the 14th of November, in time to preach to a numerous congregation of the civil and military officers, with their families, as well as a good many Christians of humbler rank; and afterwards to administer the sacrament to a small number of communicants, about sixteen. In this poor and ruinous town his lordship met with an extremely hospitable and simple-hearted people. "After breakfast on Monday morning," he says, "I had a number of children brought to be baptized, and three couple came to be married. One of the females was a native, who had engaged to be married to an English soldier, and who was a candidate for baptism. Her intended husband had evidently taken much pains to instruct her in her new belief. I explained to her, as far as our means of communi-

cation went, her obligations, both baptismal and matrimonial. For the former she seemed very anxious; and, to judge from her extreme seriousness during the ceremony, and the trembling earnestness with which, both in English and Hindoostanee, she made the promises, I trust it was not performed in vain."

At this period of his lordship's journey, though he had now been absent for several weeks from those to whom he was most tenderly attached—had been exposed to many dangers, and had endured much hardship—yet conceiving himself to be pursuing the course appointed him by Providence, he was determined still to persevere. He felt encouraged to do this, because, though the number of native converts, when compared with the swarming population, was few, yet "several instances (as he writes in a letter to lord Amherst, bearing this date) had fallen under his own knowledge, of a great and increasing indifference among the Hindoos to the observances of their superstition, and even to caste itself; while the Mussulmans, though the most zealous of the two, are singularly careless of those devotional ceremonies which a Turk would rather perish than discontinue. They are," adds his lordship, "a more inquisitive, and in some respects, a more free-thinking race; and there is really, as I have been led to suspect, a process going on in the native mind, which, if not injudiciously treated, is likely to lead to results more favourable to Christianity than any corresponding temper which I have witnessed in the lower provinces."

His lordship had made it part of his plan, if possible, to reach Almorah; but the accounts he had received for the last few days' journey, from persons whom he had met with, respecting the extreme risk of travelling in so unhealthy and dangerous a district, almost inclined him to relinquish his intention

to visit this remote station till some future time. The conversation, however, which he had on the subject with several of the most intelligent individuals in Bareilly, induced his lordship to pursue his original plan.

"Almorah," says his lordship, "though an important station, has never been visited by any clergyman; and I was anxious, not only to give a Sunday to its secluded flock, but to ascertain what facilities exitsedf or obtaining for them the occasional visits, at least, of a minister of religion, and for eventually spreading the Gospel among these mountaineers, and beyond them into Thibet and Tartary. The former of these objects I have good hopes of being able to accomplish. A residence in these cold and bracing regions may, in many cases, do as much good to chaplains and missionaries, exhausted by the heat of the plains, as a voyage to Europe would do; and good men may be well employed here who are unequal to exertion in other parts of our eastern empire. To the design of sending the Gospel into Tartary there are many obstacles not likely yet to be overcome, and in encountering which considerable prudence and moderation will be necessary. But there are facilities and encouragements which I did not expect to find, and if God spare my life, and give me opportunities, I yet hope to see Christianity proclaimed in these countries."

Having determined to take this journey, which he knew would lead him through a tract of country so pestilential, that during many months of the year, even the monkeys and every living animal fled from it instinctively, his lordship gave directions to have the necessary arrangements made; and as soon as these were completed he set off from Bareilly; and after a journey of sixteen miles, on the 18th, reached Shahee, a small village, where he rested for the night. The state of his lordship's mind re-

specting his perilous undertaking will be seen by the following letter, which he wrote this day to Mrs. Heber.

" To my dear wife, in case of my death. As I am engaged in a journey in which there is, I find, a probability of more and greater dangers than I anticipated, I write these few lines to my dear wife, to assure her, that next to the welfare of my immortal soul, (which I commit, in humble hope, to the undeserved mercies of my God, through Jesus Christ,) the thought of her, and of my beloved children, is at this moment nearest my heart; and my most earnest prayers are offered for her and their happiness and holiness, here and hereafter. Should I meet my death in my present journey, it is my request to her to be comforted concerning me, and to bear my loss patiently, and to trust in the Almighty to raise up friends, and give food and clothing to herself and her children. It is also my request that she would transmit my affectionate love, and the assurance of my prayers, to my dear mother, and to my father-in-law, to Mrs. Yonge, my uncle and aunt Allanson, my beloved brother and sister, and all with whom I am connected by blood or marriage, particularly Harriet Douglas and Charlotte Shipley. I beg her to transmit the same assurance of my continued affection and prayers to my dear friend Charlotte Dod, also to my dear friends Thornton, C. Williams Wynn, Wilmot, and Davenport. I am not aware of any advantageous alteration I could make in the will which I left at Calcutta, and I am too poor to leave legacies. I will therefore only send my blessing to my dear wife and children, and to the valuable relations whom I have enumerated, begging them to fear and love God above all things, and so to endeavour to serve him, as that, through the worthiness and compassion of his Son, in whom only I trust, we may meet in a happy eternity. May

God hear my prayers for myself and them, for the sake of our blessed Savionr.

" Reginald Calcutta."

Mr. Boulderson, the collector of the district, an active and persevering individual, who was then at Shahee, had goodnaturedly offered to accommodate his lordship with the loan of a sure-footed poney, and to accompany him to the foot of the Himalaya mountains. In company with this gentleman, the bishop proceeded on the 19th to Sheeshghur, a poor village, with a ruinous fort, rendered conspicuous in some degree by standing on a trifling elevation above the surrounding flat country. " Here," says his lordship, " soon after the sun rose, and just as we had reached a small rising ground, the mist rolled away, and showed us again the Himalaya, distinct and dark, with the glorious icy mountains, towering in a clear blue sky above the nearer range. I could not help feeling now, and felt it still more when I began the attempt to commit the prospect to paper, that the awe and wonder which I experienced were of a very complex character, and greatly detached from the simple act of vision. The eye is, by itself, and without some object with which to form a comparison, unable to judge of such heights at such a distance. Carneth, Llewellyn, and Snowdon, at certain times of the year, make really as grand an appearance as the mountains now before me; and the reason that I am so much impressed with the present view, is partly the mysterious idea of awful and inaccessible remoteness attached to the Indian Caucasus, the centre of the earth,

' Its altar, and its cradle, and its throne ;'

and still more the knowledge I have derived from books, that the objects now before me, are really among the greatest earthly works of the Almighty Creator's hands, the highest spots below the moon,

and out-topping, by many hundred feet, the summits of Cotoposi and Chimborazo."

After a long and very tedious day's journey, on the 20th, through a marshy and most unhealthy district, over many parts of which hung a thick white fog, said by the natives to be "Essence of Owl," the name they give the malaria-fever, the bishop arrived at Kulleanpoor, (the town of genius, as it is called,) a wretched place, the inhabitants of which, owing to the insalubrity of the climate, looked the very pictures of misery and ill-health. On the following day their route lay through a dismal uncultivated country, overgrown with a rank poisonous-looking plant, and tall jungle-grass, often rising above the head of a man on horseback, through which they had to push their way as well as they could.

"On approaching Ruderpoor, our halting-place this day, we passed," says his lordship, "some of the largest peepul-trees I ever saw: but they afforded only a wild and dismal shade, being completely choked up with the vile underwood below, through which was a winding path, narrow and boggy. On the other side, we found ourselves among ill-cultivated rice-fields, beyond which appeared a magnificent range of mangoe-trees, with some tombs and temples peeping out from among them, giving to the whole scene an appearance of great wealth and splendour. We found, however, on drawing nearer, all the marks of a diminished and sickly population, a pestilential climate, and an over-luxuriant soil. The tombs and temples were all in ruins; the houses of the present inhabitants, some two or three score of wretched huts, such as even gipsies of the open country would hardly shelter in, far overtopped by the grass that grows around them. The people sat huddled together at their doors, wrapped in their black blankets, and cowering around little fires, with pale faces and emaciated

limbs: yet Ruderpoor is, in many respects, a very striking and beautiful spot."

The bishop proceeded, with Mr. Boulderson, from Ruderpoor to Bamoury on the 22d. Their route lay along an elevated causeway across a marshy, wild-looking forest, where the grass on either side of the road rose to the height of the elephants. "I must own," says his lordship, "that I saw nothing appalling or menacing in this 'valley of death,' as it is called: the grass was so thick that it was sometimes with great difficulty that even on the raised causeway we could force our way through it; but there was nothing of that dark, dank, and deadly-looking vegetation which we had seen at Ruderpoor; and the majestic trees which, from time to time towered over the underwood, the songs of the birds, and the noble hills we were approaching, made me think I had passed many days in India more unpleasantly." They encamped for the night at the foot of the Himalaya, on the bank of a rapid river, which dashed over a rocky bottom with great noise and violence, keeping up an incessant roar.

Being provided with suitable equipments, through the kindness of Mr. Adams, of Almorah, who, hearing that his lordship had undertaken the journey, had forwarded every thing that would be wanted, they began the ascent on the following morning. The bishop was mounted on a little shaggy mountain-poney, which pursued its way dexterously over steep and rugged passages, intersected by occasional torrents, climbing the steepest ascents with apparent ease. "The country," says his lordship, "as we advanced, became exceedingly beautiful and romantic. It reminded me most of Norway, but had the advantage of round-topped instead of unvaried spear-like trees. We could seldom, however, from the range of our road, see the bottoms of any of them, and could only hear the roar and rush of the

river which we had left, and which the torrents that foamed across our path, was hastening to join." Their resting-place this night was at Beemihâl, where the company has some warehouses and a small guard-room, beautifully situated, having on three of its sides woody hills, and on the fourth, a green meadow, with a fine lake of clear water.

Mr. Boulderson, who had accompanied the bishop much further than was his intention when he joined him, was now compelled to return, leaving his lordship, as before, to pursue his journey alone. His departure, which took place on the 24th, was the subject of mutual regret; for though his lordship's taste differed greatly from that of his companion, and though they had been associated only for a very short time, yet, says his lordship, "I found him, different as were his pursuits and amusements to mine, a man of a fine temper and an active mind, full of information respecting the country, where he had passed several years; and on the whole, I do not think I have acquired so much knowledge of the manners and customs of the people, and of its various animals, in so short a time, from any person whom I have met with in India."

To recruit the strength of his people, who were nearly worn out with tiresome and long marches, and to fit them for the severe labour of ascending the mountains, the bishop deemed it proper to rest on the 24th. During this day, his lordship went a short distance to view a lake said to be much larger than the one near his encampment: he found it, however, on his arrival, though of considerable extent, and well repaying the trouble he had taken to attain the view, of less magnitude than he had expected. Very early in the morning of the 25th, his lordship's party set off, and after coasting the lake for nearly a mile, "we went up," he says "about thirteen miles, by a most steep and rugged road,

through a succession of glens, forests, and views of the most sublime and beautiful description. I never saw such prospects before, and had formed no adequate idea of such. My attention was completely strained, and my eyes filled with tears; every thing around me was so wild and magnificentf that man appeared as nothing, and I felt myself as if climbing the altar of God's great temple. After winding up

> 'A wild romantic chasm, that slanted
> Down the steep hill, athwart a cedar cover,
> A savage place, as holy and enchanted
> As e'er beneath the waning moon was haunted
> By woman, wailing for her demon lover,'

we arrived at the gorge of the pass, in an indent, between the two principal summits, Goughur, near 8,600 feet above the sea: and now the snowy mountains, which had been so long eclipsed, opened on us in full magnificence. To describe a view of this kind is only lost labour. Here I found the first ice I had seen in the country, the streams on the northern side of the fall having a thin crust on them; and the hoar-frost, in one or two places, made the path so slippery that I thought it best to dismount; and though the sun was already high, and I was warmly dressed, a walk down the hill to our resting-place for the day was by no means unpleasant."

Near his lordship's encampment was the first village he had seen on the mountains; and this, indeed, appeared miserably poor and wretched, almost all the children being naked: their houses, or rather huts, were little better than piggeries in England, none of them being of sufficient height to allow adults to stand erect in them, and the largest being not more than ten feet square, with but one entrance, and that a door-way or hole about four feet high and of equal breadth. His lordship proceeded up the mountain to the next station on the 27th. In their journey this day, after climbing one of

the hills, "we had," he says, "a more extensive and panoramic view of the icy range than we had seen before; and the guides pointing out Merut, cried out, 'That, my lord, is the greatest of all mountains: out of that flows the Gunga.' I had expected, from this hill, to see something like a table-land or elevated plain, but found, instead, nothing but one range of mountains after another, quite as rugged, and, generally speaking, more bare than those which we had left, till the horizon was terminated by a vast range of ice and snow, extending its battalion of white shining spears, from east to west, as far as the eye could follow it; the principal points rising like towers in the glittering ramparts, but all connected by a chain of humbler glaciers."

Under this date of his lordship's journal, are the following remarks, on a singular peculiarity belonging to almost all mountain-animals; elicited from him, no doubt, in consequence of the peril in which he was often placed by the track which his poney pursued, especially when passing the most dangerous places. "The road we passed to-day was more rugged and steep, and the precipices higher than any we had found before; or perhaps their height is more seen, there being fewer trees, and nothing to break the view from the brow to the very bottom. I know not what is the reason, or instinct, which induces all animals accustomed to mountain-travelling, to go, by preference, as near the edge as possible. The road is, indeed, smoother and more beaten there; but it has been this predilection of theirs, which, in the first instance, made it so. My present poney had this preference very decidedly; and I often found him picking his way along what I should have thought the extreme verge of safety. I was satisfied, however, that he knew best, and therefore let him take his own course,

though my attendants often called out to him, 'Ah Pearl, (his name,) go in the middle, do not go so near the brink.' The fact is, that though there is some fatigue, there is but little danger in any part of the road, if a person is properly mounted, and not nervous."

Having to climb the eastern side of the steep hill on which Almorah stands, and which his lordship reached at the end of three days' march, he thought it advisable to give orders for all to start earlier, lest the heat of the sun should prove so troublesome as considerably to retard their progress. Their way led them across two black and rapid rivers, and up two very toilsome ascents, when they approached the town by a long and steep zig-zag road. "Almorah," says his lordship, "is a small, neat, curious, and interesting town, consisting chiefly of one long street, running along the ridge of the mountain. The houses are built of timber, and are of one, and sometimes of two low stories, having sloping roofs, covered with grey slate, on which the inhabitants sometimes pile up their hay in stacks for winter consumption: the street has a natural pavement of slaty rock, which is kept beautifully clean: the stone part of the houses is well whitewashed, and adorned with queer little paintings, and the tradesmen are a fairer and much more respectable race than I had expected to see."

The next day, Sunday, November 28, his lordship had the high gratification, as he says, "of being the first Protestant minister who had preached and administered the sacrament in this celebrated and remote region," which he did to a respectable congregation, in two rooms of Mr. Adams's house, kindly lent and fitted up by him for the purpose. How elevated must have been his lordship's feelings while making known the sublime but simple truths of Christianity, amidst the majestic grandeur of the

mountain-scenery, to many who had probably never heard them before, and to others who had not heard them for a number of years!

Lest it should seem to some that his lordship, in visiting these remote regions, was prompted more by curiosity than by zeal to promote the cause of Christianity, it appears desirable to remark, that his evident design was to visit, if possible, every part of British India, to ascertain, as nearly and as accurately as the cases would admit, the spiritual wants of his vast diocess, that he might the more efficiently direct the labours of those ministers who were placed under his jurisdiction. It was to promote the same design, that his lordship so particularly related every incident of his journey in his journal, that by referring to it, on his return to Calcutta, he might, instead of trusting to his memory, have written documents before him to aid him in his future decisions. In a letter to Mrs. Heber, his lordship remarks: "My visit to Almorah has, I hope, not been useless, or one which I ought to regret, notwithstanding the delay it has occasioned me. The reasons which led me to go there, (which, indeed, as you are aware, has always been a part of my plan,) you will see detailed in my journal. I have learned some facts which, if my life is spared, may open a door for sending missionaries and copies of the Scriptures into Tartary, and even China.

At Almorah, the bishop met with sir Robert Colquhoun, the commandant of the local troops of the Kemaoon, who much pressed his lordship to spend a few days with him, at his residence at Havelbagh, to rest himself and his servants, after the fatigue they had endured; an invitation which he would gladly have accepted, as he much enjoyed the mountain-scenery; but knowing how important it was that he should perform as much of his

journey as possible before he was overtaken by the hot winds, he could only consent to spend one day with sir Robert, which, indeed, was indispensably necessary to recruit the worn-out energies of his servants. Accordingly, on the morning of the 29th, he proceeded, by a steep and winding road, down the mountain of Almorah, to Havelbagh, supposed to be about 2,500 feet lower than Almorah. Here he found sir Robert's house finely situated, amidst a number of pretty bungalows for the officers, commanding a view of an extensive valley and its surrounding mountains, near which, at a considerable depth below, across a narrow rocky glen, runs, with much violence, the black Koosilla.

At sir Robert's, where his lordship arrived in time for breakfast, he was introduced to lady Colquhoun and to captain Herbert, who holds the situation of geologist in the province, and whom his lordship speaks of as a well-informed, intelligent, and unassuming man. With the party assembled on this occasion, among whom were Messrs. Adams and Traill, besides some officers, the bishop spent an interesting day, obtaining much useful information respecting the country, the manners and customs of its inhabitants, with its productions and resources. The population of the district, his lordship was informed, including all the Kemaoon territory, amounts to 300,000.

In the course of the day, an intelligent pundit, who had been benefited by hearing the Baptist missionary, Mr. Chamberlayne, preach at the great fair at Hurdwar, was introduced to his lordship. He was a celebrated astrologer, and had evidently made great proficiency in the science of astronomy, and "laughed," says the bishop, "at the fancy of the elephant and the tortoise, whom the pundits of Benares placed as supporters to the earth. He expressed a great desire to learn more of the European discoveries in astro-

nomy and geography, and listened much to my account of the Copernican system, and to the relative situations of England, Russia, Turkey, Persia, Arabia, and India. He was, unquestionably, a man of considerable talent, and extremely desirous to improve whatever opportunities of knowledge fell in his way; and like all the mountaineers, he is of a lively, cheerful turn, without any of the crouching manner and flattering address, which is apparent in most of the Hindoos of Calcutta and Benares."

His lordship again set out on his journey, on the 2nd of December, accompanied by sir Robert and lady Colquhoun: her ladyship was celebrated in the province as a bold mountain-rider. Their road was wild and rugged, and lay over the ridges of craggy mountains, which none but mountain-poneys, who climb almost anywhere that a dog can go, would have been able to keep their legs. "I observed," says his lordship, "that our little coursers, on arriving at a difficult place, always looked round to see if there were any easier track, and if there were, they pulled hard to get at it; that if this were not the case, they often, particularly in case of a deep descent, stood pawing with their fore-feet some time, as if to satisfy themselves of its practicability; and if they had doubts, usually stood stock-still and refused to go any further, under which circumstances it was always wise to dismount. These places, however, did not occur very often, though there were more than one which they went up and down without hesitation, which I could compare to nothing but the broken staircase of a ruined castle."

Their encampment for the night was between two peaks of a lofty mountain, near the village of Pruny, surrounded on all sides by a forest of fir and cedar-trees. They were now 6000 feet above the level of the sea; and so sharp did it freeze during the night, that the water in the basin in his lordship's tent, was

covered with a thick ice in the morning. "The reflection of the sun," says his lordship, "on the snowy mountains, was extremely beautiful. One of the peaks of Nundidevi was, for a considerable time together, a perfect rose-colour. We had also a magnificent echo near our encampment, which answered with remarkable distinctness, and great power and mellowness, all the different light-infantry signals on the bugle of sir Robert Colquhoun's rangers, which he had brought with him."

On the third, they passed through a more frequented track, and encamped near a mountain-top, on the skirt of a fine fir wood, by a large and populous village. The next day, on their arrival at Choumoka Devi, about half the distance of their intended day's march, they halted for breakfast, to enjoy the views from this elevated spot, which was higher than the bishop had yet climbed, being 7,800 feet above the level of the sea. "At the summit of this mountain," writes his lordship, "is a small temple of not inelegant structure, in the verandah of which we sat during the heat of the day. The view was very magnificent; nothing which I ever saw equals the majesty of some parts of the mountain scenery. There is, indeed, a want of water in the prospect; and I could not help thinking how beautifully these hills would have been reflected on the noble lakes of Norway. Over the Norway mountains, however, they have the advantages of a more brilliant sky, a warmer and more luxuriant vegetation, a still greater ruggedness and variety of outline, and above all, the icy mountains here are such a diadem and centre to the view, as not even Switzerland can show: I thought them particularly grand when seen in the grey of the morning, while their cold distinct outline was visible along the dark sky, with no refraction to puzzle, or vapours to conceal it. At other times their forms vary, according to the shift-

ing lights and shadows; and if it were not for the identity of situation, I could sometimes have doubted whether the peaks whrch I saw in the haze of the noon, were the same with those which, in the crimson light of the setting or the amber brilliancy of the rising sun, had delighted me in so different a manner. Seen, however, as they may be, they are always beautiful and wonderful; and I looked on them, from Choumoka Devi, with the more admiration, because I knew that I was then to bid them adieu. We descended thence, in the evening, by a long and rugged declivity, of about seven miles, through a beautiful and yet awful dell, overhung by noble trees, and shortly after came to the place of our encampment. We should all of us have liked to have halted here for the Sunday, but it could not be done without endangering my arrival at Moradabad on the following Saturday."

After a tedious and dangerous march on the 5th, over rocky ascents and descents, and across several rapid streams which they had to ford, frequently with considerable difficulty, they encamped near a small village named Okul-doonga, situated on an elevated plain, surrounded by deep and woody ravines and mountains. "On the 6th," writes his lordship, "Salvator Rosa never painted glens more wild and romantic than we threaded to-day, in our path to Dikkalee, nor did mules or poneys often pass a worse road. We had again to ford the Koosilla, now considerably increased in size, though fortunately for us, not in depth or rapidity; as, if it had been a few inches deeper than where we passed it, we should have had to swim our horses. The banks are still exceedingly beautiful, high rocks crowned with woods, and broken into all the capricious forms which lime-stone in a rainy climate assumes. The valley is become broader and more stony, and the features in general are in a grander and more

savage style. I had, indeed, been strongly impressed, during the last three days, that the route we have taken in our return from the mountains, is by far more beautiful than the Beemthâl-road, which we took in approaching them, where nothing is seen that equals the valley of the Koosilla, except the gorge of Mount Gaughur, which is, indeed, without a rival. I only hope that, if three years hence I have the pleasure of taking my wife through this part of India, something like a road will have been made by this passage."

At Dikkalee, said to be a most unhealthy spot, his lordship took leave of sir Robert and lady Colquhoun, on the evening of the 6th; and on the 7th, he pursued his journey, through a rocky and woody forest, issuing at length in a steep pitch of rugged road, which leads to a plain, where stood the miserable looking village of Chilkeah, and where that part of the caravan which his lordship had left when he set off for the mountains, was anxiously waiting his arrival; and though the spot in which they had pitched, was considered most unhealthy, his lordship had the satisfaction to find that all whom he had left behind were well, and not a little glad to see him once more among them, after so long an absence. "In returning to my own tents again," writes his lordship, "and in hearing again the prattle of the two little children of my elephant-driver, I felt for a moment something like the pleasure of home, till I recollected how far I still was, and how long I was likely to be separated from those who only make home agreeable to me. The old soubahdah, who received me at the head of his company with presented arms, drum, and fife, gave a short and favourable account of his party. They had come straight through the forest from Tandah to Casherpoor, remained there a few days, and thence advanced to Chilkeah."

Leaving Chilkeah, which, though a poor place, is, during the dry season, a principal mart for the sale of European shawls, cloths, and other commodities to the Kemaoons and Tartars, the bishop proceeded on the 8th, across a wild, marshy, and jungly plain, to Casherpoor; a mean town of considerable traffic, and much celebrated as a famous place of Hindoo pilgrimage. During his lordship's evening walk, the sky being very clear, and the sun setting with its rays directly on the mountains, he caught a view for the last time of the Nundidevi, and turned, as he says, "to take a last leave of one the noblest inanimate works of Providence, which alone, of all the white hills, was visible, though this was very distinctly. All the natives assert, that a smoke is often seen to rise from the lowest of its highest peaks. This is, they say, the kitchen of the god Nundi; but if it be true, for no European has seen it, it is a very curious instance of a volcano situated so far from the sea. If there is a volcano, it must, however, be very inert and almost extinct, or it would have placed itself ere this beyond doubt."

On the 9th of December, after a day's march through a country improving in fertility and cultivation, with good roads, the bishop arrived at Belagary, a miserably poor and mean village. The next day he reached Boitpoor, a small but neat place, chiefly inhabited by Mussulmans. "I passed here in my evening walk," says his lordship, "a fine tree of the mimosa, with leaves at a little distance so much resembling those of the mountain-ash, that I was for a moment deceived, and asked if it did not bring fruit? They answered no, but said it was a very noble tree, being called the 'Imperial tree,' for its excellent properties; that it slept all night, and wakened and was alive all day, withdrawing its leaves if any one attempted to touch them. Above

all, however, they said, it was useful as a preservative against magic; a sprig worn in the turban, or suspended over the bed, was a perfect security against all spells, insomuch that the most formidable wizard would not, if he could help it, approach its shade. One, indeed, of the fraternity, they said, who was very renowned for his witchifying power over plants, killing them and drying up their sap by a look, had come to this very tree, and gazed on it intently for a long time; 'but,' said the old man my informant, with an air of triumph, 'look at it as he might, he could do the tree no harm;' a fact of which I make no question. I was amused to find the superstition, which, in England and Scotland, attaches to the rowan-tree, here applied to a tree of similar form. Which nation has been, in this case, the imitator, or from what common centre are these general but most absurd notions derived?"

After a short march on Saturday, the 11th, his lordship reached Moradabad, a moderate sized town, with some remains of its former splendour, situated on the Ramgunga, a wide but fleet and sluggish river. Several of the principal Europeans were absent on duty, being gone with some troops in pursuit of an armed body of plunderers, who had recently committed many depredations in the neighbourhood. His lordship, however, was most kindly received, and hospitably treated by Mr. Ford, the collector of the district, who, with Mr. Scott, the judge and magistrate, met him on his arrival, and cheerfully undertook to do every thing in their power to facilitate the object of his visit. During the day, Mr. Simms, one of the surgeons of the station, waited on the bishop, and as two of his lordship's sepoys had been for some days very ill, he consulted Mr. Simms on their case. They were both found to be suffering under an attack of the jungle-fever, and Mr. Simms said they must be admitted into the military hospital,

where, as their symptons were not very unfavourable, he hoped they would soon recover. His lordship was much concerned to learn this, and directed that every proper attention should be paid to them, to promote their recovery.

On Sunday, the 12th, the bishop read prayers, and preached in a commodious room in the collector's house, and afterwards administered the sacrament to about twenty communicants: more would have attended had not their duties called them away from the town. "After service," says his lordship, "I had three christenings, and an interesting visit from a fine, grey-bearded old man, who said he had been converted by Mr. Corrie to Christianity, at Agra; that his name was 'Noor Musseeh,' (Light of the Messiah;) that he was come to ask for books, if I had any to spare for him, and to introduce his son, a tall, but not interesting-looking young man, whom he had been catechizing, and who now expressed a wish for baptism; and lastly, he came to beg I would speak to the collector and Mr. Halhed, that he might not be turned out of a small office which he held, and which he was in danger of losing on account of his Christianity; his comrades in the office being fierce Mussulmans, who left no stone unturned in order to misrepresent and ruin him, and that, if he had no protector, he must sink. I gave him a few lines to Mr. Halhed on the subject, and presented him with a Hindoostanee Prayer-book; and with regard to his son, told him I could not myself examine him sufficiently to judge of his qualification for baptism into the Christian church; but if he would go with me to Merut, he might put up his bed under the connauts of the tent, and I would give him his provisions, and that there Mr. Fisher should examine and instruct him more fully. The old man was very grateful, and the young one bowed very low, and asked my blessing,

but did not seem to participate in an equal degree in his father's zeal. This is the third or fourth Christian I have heard of, scattered up and down in these mountain-provinces; but it is likely, which, indeed, Mr. Corrie thinks is the case, that there are many more believers in Christ, who dare not, by owning themselves such, take the risk of incurring the ill-will of their neighbours."

His lordship left Moradabad early on the 13th; and after a long, tedious march, through a waste and barren country, and across a small river, and some marshy pools, he encamped at a paltry little village, called Tyleepoor. Pursuing his journey the following day, he passed through the outskirts of Amroah, a considerable town, having in it some neat mosques and extensive gardens, with walls and summer-houses, and surrounded with large plantations of sugar and cotton; and at the end of a sixteen-miles' journey, halted at Muhaisna, a miserable place, where he had considerable difficulty to obtain supplies of such things as were wanted. His lordship's encampment on the 15th, after a long day's stage, through a dry and parched country, was at a village named Tighree, a small and poor place, distant from the Ganges about four miles, which, on the following morning, he crossed on his way to Merut. This mighty river, thus far up the country, and in almost the driest season of the year, was a broad and powerful stream, so deep that the elephants, (which the ferry-boats could not take in,) were compelled to swim some distance in the middle; "a sight," says his lordship, "which I was not sorry to have an opportunity of seeing. All three could swim, which was fortunate, as this is not always the case with them. I did not think they sank so deep in the water as had been described to me, or as the elephant is represented as doing, in captain Williams's print."

"We now," says his lordship, "took leave of the noble Ganges, not again to see it till our return by sea to Sauger; and pursuing our way, encamped for the night at another place, called Shahjehanpoor, a common name given to several towns in India. It is a large and picturesque town, with a ruined castle, several mosques, and some large and fine groves, and pools of water. I saw, however, but little of it, for I had a good deal of business during the day, getting ready my letters to be dispatched from Merut."

One of the letters here referred to by the bishop, was addressed to the archdeacon of Bombay, in which his lordship describes, at some length, the plan he had laid down for his future movements. And as these differed materially from his original arrangements, allotting much less time to the Bombay archdeaconry (owing to his detention so much beyond the time he had expected) than was at first assigned to it, his lordship introduces the following remarks to account for the alteration: "The many calls on my time and attention, which have detained me so much longer than I expected in these provinces, (where, indeed, the harvest of probable usefulness is so great, and the calls for ministerial help so loud and numerous, that I could not, with propriety, make greater haste than I have made,) has put marching from Poonah to Surat out of the question, and has made it necessary to allot a far shorter time to the visitation of Guzerat than you anticipated, or than I could have desired: for all essential purposes, it will, however, I trust, be sufficient; and it seemed to me better to pass hastily through places which have enjoyed both a resident ministry and the great advantage of your annual visitations, rather than omit entirely, which I otherwise must have done, stations where many persons have been for years without hearing a sermon, or

receiving the sacrament, or even obtaining baptism for their children."

His lordship pursued his journey on the 17th of December, and encamped at a poor village named Mow, where no trees could be found to shelter them from the burning heat of the mid-day sun. This place being only a short day's march from Merut, the bishop arrived there early the next morning. "Here," says his lordship, "I was met "by Mr. Fisher, the chaplain, (whom I had once, many years ago, heard preach at Knaresborough,) and by two of his sons, one a chaplain in the company's establishment, the other a lieutenant in the same service." At Merut, where his lordship remained ten days: he had the gratification to find a large and handsome church, capable of accommodating at least three thousand hearers, which when the garrison were present, was quite filled, and when they were absent, was most numerously and respectably attended. It afforded his lordship great pleasure to learn that Mr. Fisher devoted himself with such exemplary zeal to his work, conducting himself at the same time with that uniform prudence, which proved honourable alike to his judgment and his piety. This excellent and most laborious clergyman, in addition to his Sunday duties, preaches in the church every Wednesday and Friday evenings, besides preaching to a few native Christians on a Thursday, in a small room set apart for the purpose, in a remote part of the town, whither his lordship accompanied him on one occasion, as he did also to a school which Mr. Fisher had established in the town, entrusting its management chiefly to one of his talented native converts, under whose superintendence it went on very prosperously, giving great satisfaction to all parties. "The boys," says his lordship, "are taught reading and writing, in Hindoostanee and Persian, and receive, such of

them as desire it, which they all do, instruction in the Gospels."

The bishop consecrated the church on Sunday the 19th, with the usual forms. "The congregation," says his lordship, "was very numerous and attentive, the singing good, and the appearance of every thing highly honourable, both to the chaplain and military officers of this important station. I had the gratification of hearing my own hymns, 'Brightest and best of the sons of the morning,' and that for St. Stephen's day, 'The Son of God goes forth to war,' sung better than I ever heard them in a church before. It is remarkable that one of the earliest, the largest, and the handsomest churches in India, having in it one of the best organs, should be found in so remote a situation, and in sight of the Himalaya mountains."

On the following Friday, the bishop confirmed about two hundred and fifty individuals, young and old, nearly fifty of whom were Mr. Fisher's native converts. "Surely this is a greater work," as his lordship well observes, "than could have been expected in so remote a part of India, and where no Englishman had set his foot till the conquests made by lord Lake and sir Arthur Wellesley." Saturday being Christmas-day, the bishop administered the sacrament to above two hundred communicants. The pious and truly Christian feelings of which his lordship was then the subject, will be seen by the following prayer, which he composed in the evening. "O God, be with me in this my pilgrimage! The more I am deprived of earthly friends, do thou draw the nearer unto me, and incline my soul the more, by thy grace, to rest on thee! Keep me from trifling pursuits, from the neglect of customary duties, from forgetfulness of my calling, and of thee! Keep me from vanity and worldly care. Occupy my soul with thoughts of thy name, and with

the appropriate pursuits of my profession : make me frequent and earnest in prayer, and in the study of thy word. And grant, if it be thy blessed will, that my present journey may be to the good of thy church, and the increase and furtherance of thy glorious kingdom! Grant a continuance of thy mighty protection to myself and my dear wife and children, and bring us again to meet in safety and prosperity! But teach us above all things to trust in thee, and to acquiesce in thy wise disposal; affording us in this world a knowledge and love of thy name, and in the world to come, thy mercy, through thy Son our Saviour. Amen."

The bishop again preached on the following day, Sunday, the 26th, and after evening-service, confirmed some other individuals, who had not been able to attend on the former occasion. Of his lordship's visit to this town, Mr. Fisher gives the following interesting account: " Our dear and respected bishop has left an impression behind him, which, I think, will not soon or easily pass away. He interested himself about every minute circumstance of his beloved vineyard, accompanied me to my native-congregation, visited my native-school, and saw and conversed with many of the Christians who were introduced to him, with all the affability and kindness which we had been prepared to expect."

CHAPTER XIV.

His Lordship pursues his journey—Various occurrences of it—Entrance into Delhi—Former splendour and extent of the city—Immense ruins—Magnificent tomb—His Lordship's introduction to the King—Remarks on the place—Sermon there—Arrival at Muttra—Abdul Musseeh—Journey through the independent state of central India—State of the country—Insubordination of the inhabitants—Suite of sir David Ochterlony—Arrival at Jyepoor—Account of the city and its vicinage—Hurricane—Reaches Nusserabad.

The bishop quitted Merut early on the morning of Monday the 28th of December, and proceeded by post some miles, till he reached a large village named Begumabad, where his poney was in waiting to receive him, which he mounted and continued his journey, under an escort of five of captain Skinner's irregular cavalry, who, says his lordship, "were the most showy and picturesque cavaliers I have seen since I was in the south of Russia. They had turbans of dark-red shawls, long yellow caftans, with dark-red cummerbunds, and trowsers of the same colour. The commander of the party had a long spear with a small yellow pennon; the others had each a long matchlock-gun, which they carried on the right shoulder, with the match ready lighted. They

had all, likewise, pistols, swords, and shields, and their caftans and turbans so strongly quilted as to secure them against most sabre-cuts. Their horses were very tolerable in size and appearance, but hot and vicious; and the whole cavalcade had an appearance remarkably wild and Oriental."

On the road his lordship was met by Mr. Charles Elliott, son of the resident at Delhi, an intelligent and most respectable young man, who had seen him at Mr. Fisher's, and had prevailed upon him to spend the day with him in his tent at Gaziodeen-nuggur, a small ruinous walled town, at so great a distance from Merut that his lordship did not arrive till near mid-day. After enjoying an afternoon's very interesting conversation with Mr. Elliott, his lordship proceeding in the evening to his own encampment at Furrucknugger in the evening, having only the light of the moon to guide him over a rough and broken country, and across a fleet river, so broad, that, he says, "had I not had people with me who knew the country, I should have hesitated to essay it by such a light."

The air and the soil having been refreshed during the night by a heavy rain, his lordship had a pleasant ride, on the morning of the 29th, to Delhi, a large and fine city, seated on a range of rocky hills on the banks of the Jumna, and extending originally over as much ground as the whole of London, Westminster, and Southwark. His lordship reached the opposite bank on which the city stands by eight in the morning, from whence he had a noble view of its embattled wall, high minarets, gilded domes, Gothic towers and battlements; and from whence he could see, conspicuous above all, the Jumna Musjeed, by far the largest and handsomest Mussulman place of worship in India.

The ferry being in readiness to take his lordship, he crossed the Jumna, which, like the Ganges, over-

flows its high and sandy banks during the rains, but which, owing to its passing over extensive beds of natron, with which it thereby becomes strongly impregnated, does not, like the latter, carry fertility and life to vegetation; but, on the contrary, proves destructive to it wherever it flows. "On the opposite bank," says the bishop, "I found Mr. Elliott, the resident, who had come to meet me, with an elephant, and a very numerous retinue of spears and matchlocks. We went together towards the city, over a similar bed of loose arid sand, as that which I passed on the other side; forded a smaller branch of the Jumna, which runs close under the walls; and leaving the palace to our left, went along a tolerably wide street to the residency, a large straggling building, with some good rooms, in one of which I found Mr. Lushington, who had just arrived."

Early on the morning of the 30th, his lordship rode with Mr. Lushington to the tomb of the emperor Humaioon, six miles from the city: on approaching the spot, he remarks, "a very awful scene of desolation presents itself; ruins after ruins, tombs after tombs, fragments of brick-work, freestone, granite, marble, scattered everywhere over a soil naturally rocky and barren, without cultivation, except in one or two small spots, and without a single tree. The ruins really extended as far as the eye could reach, and our tract wound among them all the way. This was the seat of old Delhi, as founded by the Patan kings, on the ruins of the still larger Hindoo city of Indraput, which lay chiefly in a western direction. In our way one mass of ruins, larger than the rest, was pointed out to us as the old Patan palace. It has been a large and solid fortress, in a plain and unornamented style of architecture, and would have been picturesque, had it been in a country where trees grow, and ivy was green; but is here only ugly and melancholy."

"About a mile and a half further, still through ruins, is Humaioon's tomb, a noble building of granite, inlaid with marble, and in a very chaste and simple style of Gothic architecture. It is surrounded by a large garden, with terraces and fountains, all now gone to decay. The garden itself is encircled by an embattled wall, with towers, four gateways, and a cloister within, all the way round. In the centre of the square is a platform of about twenty feet high, and, I should apprehend, two hundred feet square, supported also by cloisters, and ascended by four great flights of granite steps. Above this rises the tomb, which is also square, with a spacious dome of white marble in its centre. The apartments within are a circular room, in the centre of which lies, under a small raised marble slab, the remains of the unfortunate prince to whose memory this fine building is raised. From the top of this building I was surprised to see that we had ruins around us on every side; and that, more particularly to the westward, where old Indraput stood, the desolation apparently extended to a range of barren hills, seven or eight miles off."

The next day his lordship was introduced to the king, with all the ceremony and etiquette usual in eastern courts. "After reaching the interior of the palace-yard," he says "we saw a very handsome and striking court, with low but richly-ornamented buildings. Opposite to us was a beautiful open pavilion of white marble, richly carved, flanked by rose-bushes and fountains, and some tapestry and striped curtains hanging in festoons about it: within was a crowd of people, and the poor old descendant of Tamerlane seated in the midst of them. He has a pale, thin, but handsome face, with an aquiline nose, and a long white beard. His complexion is little if at all darker than that of a European. He is said to be a very good-tempered,

mild old man, of moderate talents, but polished and pleasing manners. I was struck with the beautiful ornaments with which the palace was everywhere decorated, evidently the workmanship of the best Italian artists. All, however, was dirty, desolate, and forlorn, and I felt a melancholy interest in comparing the present state of this poor family with what it was two hundred years ago. There are, perhaps, few royal families which have practised, during their power, so many vices and so few virtues as the house of Timour. Yet their present circumstances are surely pitiable, and their reverses afford us an awful instance of the instability of all human greatness. But the gigantic genius of Tamerlane, and the distinguished talents of Achbar, throw a sort of splendour over the crimes and follies of his descendants; and I heartily hope that government will reverence the ruins of fallen greatness, and that at least no fresh degradation is reserved for the poor old man, whose idea was associated, in my childhood, with all imaginable wealth and splendour, under the name of the Great Mogul!"

On Sunday, January the 2nd, 1825, the bishop confirmed about twenty persons, and afterwards preached and administered the sacrament. Mr. Fisher, who had come from Merut again to enjoy the pleasure of spending some time with his lordship, read the prayers. The congregation, both in the morning and the evening, was very numerous and attentive, and there were about forty communicants. His lordship selected for the subject of his discourse on this occasion, the striking narrative given by our Lord of the good Samaritan,—Luke, x. 36, 37. He summarily remarks, that "The doctrine this Scripture contains, may be stated in a few words; that mankind, by the malice of the devil, were brought into a state of misery, and into the shadow of death, from which neither sacrifices nor cere-

monies, nor any effort which man could make, nor any revelation which God thought proper to make before the Messiah's coming, were able to recover them; and that (in the words of our church-service) there is no other name given to men, through whom we may receive salvation, but only the name of our Lord Jesus Christ."

The practical lessons to be drawn from this Scripture, his lordship shows to be in favour especially of that subject which was ever uppermost in his own mind, and which he inculcated with the utmost zeal and ability, "that we are to consider all mankind as our brethren, and do them all the good in our power. And that this love and desire to do them service, is not to be confined to those only whom we know, or with whom we are connected, but to entire strangers, and even to our most bitter enemies. Shall we then presume to let our party-feelings, our prejudices, or our poor resentments interfere with the commands of God, or the duty which we owe to our brethren! When our fellow-creature is perishing for lack of our help, shall we plead that he is a stranger, that he is nothing to us, that he has used us ill formerly, and can expect nothing of our hands? 'As we have therefore opportunity,' are the words of the apostle, 'let us do good unto all men!' It is the business and duty of all, in whatever station they may be placed, by praying for each other, helping each other, and bearing each other's burdens, to fulfil the law of Christ. This is his first and his last commandment, the beginning and the end of the Christian faith, that as he has loved us so we should love one another. Our gratitude, our praise, our service are without power to reward the Almighty: all he asks, and all he requires of us is, that as he has loved us who were his enemies, we should go and do likewise."

Early on the morning of the 3rd, the bishop pursued his journey, accompanied by Mr. Lushington and Dr. Smith, the latter of whom was in future to travel with his lordship, to afford him, or any of the caravan, such medical assistance as might be required. After a ride of fifteen miles, along a stony and rugged road, through a dreary country, full of ruins, they arrived at Furreedabad, a small and poor town. In the evening, his lordship received a handsome present of fruit, and a pressing invitation from the raja of Bullumghur, to call on him on the following morning, which he politely promised to do.

Accordingly, after a journey of some miles, on nearing the town, "we were met," says his lordship, "by a considerable body of cavalry, with several elephants, all gaily caparisoned, and were received by the raja himself, a fat overgrown man, and his brother, a very handsome and manly figure. We entered the town, which we found small and crowded, but not ill-built, with narrow streets, tall houses, many temples, and a sufficient number of Brahminy bulls, to show the pure Hindoo descent of the ruler. The population seemed to be all assembled in the streets, or on the walls and the house-tops, and salamed to us as we came in. After passing two or three sharp turns, we at length stopped at the outer gate of a very neat little palace, built round a small court, planted with jonquils and rose-bushes, with a marble fountain in the centre, and a small open-arched hall, where chairs were placed for us. In a short time, some cake and Persian grapes were brought in, which having partaken of, I took leave, declining, in the civilest and most cordial way I could, the usual present of shawls, and accepting some of fruit and sweetmeats in their stead."

His lordship reached his encampment at Sikre in good time, where he found a letter from Mr.

Cavendish, collector and magistrate of the district, stating that he intended to call on him at Brahminy Kerar, whither his lordship proceeded the following morning, and where that gentleman paid him his promised visit. The next day his lordship passed on to Horal, through a dull, uninteresting country; and from thence, on the 7th, to Dhotana, where the country becomes more wild, woody, and interesting. Leaving Dhotana on the 8th, he made a long stage to Jeyt; passing within a short distance of Bindrabund, a large Hindoo town, celebrated for its sanctity and the wealth of its pagodas; which, however, much to his lordship's regret, he could not stop to visit, as he was anxious to reach Muttra, on the morning of Sunday the 9th, in time for divine service.

To effect this, his lordship left his encampment earlier than usual on Sunday morning; and after proceeding a short distance, he was met by colonel Penny, the commandant of Muttra, with several other officers who had come to conduct him into this large and remarkable city, much venerated for its antiquity by the Hindoos, "and literally," says his lordship, "swarming with paroquets, peacocks, Brahminy bulls, and monkeys; which last are seen sitting on the tops of the houses, and running along the walls and roofs like cats. They are very troublesome, and admitted to be so by the Hindoos themselves; but so much respected, that a few years ago, two young officers who shot at one near Bindrabund were driven into the Jumna, by a mob of Brahmins and devotees, and there perished."

The bishop read prayers and preached to a small congregation, in an unoccupied Bungalow, provided by colonel Penny; and afterwards administered the sacrament to a few communicants. "In the course of the day, a miserable leper," says his lordship,

" came to ask alms, who said he had heard of my passing through the country, and had come two day's journey to beg from me. He was, indeed, in a most deplorable and wretched condition. I have seen, I think, fewer of these objects in Hindoostan than in Bengal; but those I have seen are most pitiable. In addition to the horrors of the disease itself, the accursed superstition of the Hindoos holds them out as objects of heaven's wrath, who, unless they expiate their sins by being buried alive, are doomed in a future life to Padalon! They are, consequently, deprived of caste, can possess no property, and share far less than other mendicants, in the alms which Hindoos dispense in general with a tolerably liberal hand."

Every thing being in readiness, the bishop proceeded on the 10th, and reached the small village of Furrah. The road, during much of the journey, laid by the side of the Jumna, which is there a pretty and winding stream; and which, with its woody banks and the adjoining fertile fields, made the journey pleasant and refreshing. After a long day's march on the 11th, they reached Secundra, another small and ruinous village; " remarkable," says his lordship, " only for the magnificent tomb of Achbar, the most splendid building, in its way, which I had yet seen in India: it stands in a square area, of about forty English acres, enclosed by an embattled wall, with octagonal towers at the angles, surmounted by open pavilions, and four very noble gateways of red granite, the principal of which is overlaid with white marble, and has four high marble minarets. The space within is planted with trees, and divided into green alleys leading to the central building, which is a sort of solid pyramid, surrounded externally with cloisters, galleries, and domes, diminishing gradually on ascending it, till it ends in a square platform of white marble, encircled by most elaborate lattice-

work of the same material, in the centre of which is a small altar-tomb, also of white marble, carved with a delicacy and beauty which do full justice to the material, and to the graceful forms of Arabic characters, which constitute its chief ornament. At the bottom of the building, in a small but very lofty vault, is the real tomb of this great monarch, plain and unadorned, but also of white marble. There are some apparently handsome ruins in the vicinity, but Achbar's tomb leaves a stranger little time or inclination to look at any thing else."

On the morning of January the 12th, after passing for several miles through a succession of ruins, presenting to the view nothing but one unbroken scene of desolation, his lordship reached Mr. Irving's house, near Agra. He describes this place as "a large, old, and ruinous city, with little to attract attention, beyond that picturesque mixture of houses, balconies, projecting roofs, and groups of people in the eastern dress, which is common in all Indian towns. The fort is very extensive and ancient, and commands some noble views of the city, its neighbourhood, and the windings of the Jumna. Among the principal places, however, is the hall, now used as the court of justice, which is a splendid edifice, supported on pillows and arches of white marble. The view from these rooms is very fine: those of them which are adapted to the hot winds, from which light is carefully excluded, are extremely interesting. This suite is lined with small mirrors in fantastic frames: a cascade of water is made to gush from a recess at the upper end, and to run along marble channels, beautifully inlaid with cornelians, agates, and jasper, which convey the stream to every side of the apartment."

At Mr. Irving's the bishop had the pleasure to meet Abdul Musseeh, archdeacon Corrie's celebrated convert, whom his lordship describes as a

very fine old man, with a magnificent grey beard, and more gentlemanly manners than any Christian native whom he had before seen. Previous to his conversion he had moved in an elevated sphere, having been master of the jewels at the court of Oude; an appointment of higher estimation in eastern palaces than in those of Europe, the holder of which has always a rich salary. This appointment he has relinquished, and he is now employed as a Christian teacher by the Church Missionary Society, at a salary of sixty rupees a month, half of which, at least, he gives away. "Who can dare to say," adds his lordship, "that this man has changed his faith from any interested motives? He is a very good Hindoostanee, Persian, and Arabic scholar, but knows no English. There is a small congregation of native Christian converts of Mr. Corrie's while he was chaplain at Agra, which he now keeps together. The earnest desire of this good man is to be ordained a clergyman of the church of England; and if God spares his life and mine, I hope, during the Ember week in the next autumn, to confer orders on him. He is every way fit for them, and is a most sincere Christian, quite free, so far as I could observe, from all conceit or enthusiasm. His long eastern dress, his long grey beard, and his calm, resigned countenance, give him almost the air of an apostle."

This individual, of whom his lordship gives the above honourable testimony, was converted to Christianity and baptized in the old church at Calcutta, when he was about forty years of age. The bishop conferred episcopal ordination upon him and three others in December 1825, and appointed Lucknow for the future scene of his ministry; where he continued zealously to labour in his Lord's vineyard among the natives, till his death, which unhappily took place a little more than two

years afterwards. He bequeathed all his books to the Bible Society.

A severe cold which his lordship had taken, and which was accompanied with much fever and lassitude, compelled him to remain at Agra, till after the ensuing Sunday. On the Friday, however, though he was so hoarse as to be scarcely able to speak, yet could he not be dissuaded from holding a confirmation, when he confirmed about forty individuals; and on the Sunday, much against Dr. Smith's advice, his lordship preached and administered the sacrament.

As his lordship's future route lay through the independent states of central India, he deemed it desirable, during his stay at Agra, to make many alterations in, and some additions to, his usual travelling equipments. Having completed his arrangements, he set out from Agra on Monday, the 17th, expressing his great obligations to Mr. and Mrs. Irving, for the very kind treatment he had received from them, during his stay. The first encampment was at a small village, about nine miles distant from the town, whence he proceeded on the following day, through a verdant and well-cultivated country, passing the small town of Kerowlee, to Futtehpoor-sicri, which is surrounded with a high stone-wall, with battlements and round towers, giving to it, as it is approached, a very striking appearance, little corresponding with the ruined state of the formerly magnificent buildings in the interior, which presented, says his lordship, "a wide extent of ruined mosques and houses, interspersed with fields cultivated with rice and mustard. Nearly in the middle, on a high ridge of rocky hills, is a range of ruinous palaces and other public buildings; and to form the centre of the picture, a noble mosque. We found our tents pitched at the centre of its great gate, which is approached by the noblest flight of

steps I ever saw: these steps lead to a fine arch, surmounted by a lofty tower; thence we pass into a quadrangle about five hundred feet square, with a very lofty and majestic cloister all round: on the left is a large mosque, surmounted by three fine dooms of white marble: opposite to the entrance are two tombs of very elaborate workmanship. The impression which the whole view produced on me will be appreciated, when I say, that there is no quadrangle, either in Oxford or Cambridge, fit to be compared with it, either in size or majestic proportions, or beauty of architecture. On the whole, Futtehpoor is one of the most interesting places which I have seen in India, and it was to me the more so, because, as it happened, I had heard little about it, and was by no means prepared to expect buildings of so much magnitude and splendour."

Here Mr. Lushington, who had accompanied his lordship from Delhi, and with whose company he had always been much pleased, was compelled to leave him, and return to Lucknow. "We parted," says his lordship, "with mutual regret, hoping that we might often meet again; but in India how many chances are there against such hopes being realized!"

His lordship proceeded on the following morning through a country not ill cultivated, but much overspread with ruins, to a large dilapidated village, named Khanwah, lying just beyond the borders of the British dominions; as his lordship remarks, "at the foot of a remarkable ridge of grey granite, which protrudes itself, like the spine of a huge skeleton half-buried, from the red-soil and red-rock of the neighbourhood. Here I saw a very young man, naked, yet covered with chalk and ashes; his hair wreathed with withered leaves and flowers, standing in a small hole in the ground, about big enough, and of sufficient depth to hold him, if he stooped down, which he

had made with only his hands and a small trowel. As he was still attempting to make the hole deeper, I asked him if he were sinking a well; but a by-stander told me he was a Mussulman Fakir, that this was his dwelling, and that he was accustomed to make a fire at the bottom, and then to stand or bend himself over it. They called this a suttee; but explained themselves to mean that he would not actually kill himself, but only roast himself by way of penance. I attempted as far as I could to reason with him, but obtained no answer, except a sort of faint smile. His countenance was pretty strongly marked by insanity. I gave him a few pice, which he received in silence, and laid down on a stone; then touched his forehead respectfully, and resumed his work, scraping like a mole."

The bishop proceeded on the 20th to Pharsah, and from thence passed, on the following day, to Wuerh, through a country well irrigated, and though a sandy soil, bearing marks of uncommon fertility. In proceeding to the spot pointed out to them as suitable for their encampment, they had to go round the walls of Wuerh, "where," says his lordship, "we found a number of huts occupied by the leather-dressers, and other Hindoos of low caste, whose occupations are regarded as unclean by the majority of their countrymen, and are, therefore, not admitted into any of their towns. Lepers are under the same exclusion, and many gipsies are usually found among this mingled and refuse population, which is generally considered as immoral as it is degraded and unfortunate. The suburbs of the ancient Jewish cities seem to have been almost similarly inhabited; and I was forcibly struck to day, as I rode through the huts of these miserable outcasts, of that passage in the Revelation, which, though figuratively applied to the pure discipline of the Christian church, in its state of glory, is obviously

taken from the police of a well-regulated earthly city, in that age and country: 'there shall in no wise enter into it any thing that defileth. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.'"—Rev. xii. 15.

Quitting Wuerh early on the 22d, his lordship proceeded to Mowah, passing a small frontier town, named Peshawer, guarded by soldiers, and prettily situated on the side of a rocky eminence, with a ruinous palace on its summit, and surrounded by trees, partly planted in regular clumps, and partly scattered, as in England, over a considerable extent of arable land; under the most distant of which large herds of deer were grazing, while those nearest the town swarmed with peacocks. "Mowah," says his lordship, "is the frontier-village of Jyepoor: it is a small place, but has in it some good shops, and a tolerably good bazaar. Attached to it is a large mud-fortress, with six bastions; and about two miles distant stands another, and apparently a more considerable castle. We were now, indeed, in a country where, till very lately, a fort was as necessary to a husbandman as a barn is in England. The incursions of the Pindarrees, it is true, did not often extend quite so far as we now were, but they were not unknown; and the army of Ameer Khân, as rapacious, as bloody, and as perfidious as any Pindarree, was often, for months together, in the country. In so low a state of society, cattle stealing and highway-robbery are hardly accounted crimes. At Wuerh, all the cows, sheep, and goats are driven into the city about sun-set; and here, I am informed, no night passes but

> 'The frightened flocks and herds are pent
> Beneath the peel's rude battlement;'

On Sunday the 23d, his lordship stopped at Mowah, making it a day of rest, and observed it as

devoutly as the circumstances in which he was placed would permit. This day, a Brahmin came to ask Dr. Smith's advice, on a very large tumour which had gathered on his wrist. The doctor said there was no possible means of cure, without having his hand amputated; which operation he kindly offered to perform for him, if he would follow him to Jyepoor, to which the poor man readily consented; and "I promised him two arras a day," says his lordship, "for his maintenance during the journey. He seemed very thankful to us both; and it is pleasant to think that our halt this day in his village, may prove to be the means of preserving his life, by encouraging him to apply to us for help."

After a long journey, on the 24th, generally through an open, sandy country, but in one part of it, called Balaherry, leading them over a chain of hills thickly studded with castles, some of which were of considerable size, the bishop reached Maunpoor, a small town surrounded by a mud-wall, with eight semicircular bastions and a dry ditch. "Between the warlike symptoms in the tract of country through which we were now passing," writes his lordship, "where almost every man looked upon his fellow-man as his enemy, and the unsuspecting confidence which animals of every description seemed to feel of being unmolested by men, there was the greatest contrast. All animals here seem conscious that man is not their enemy. The partridges repeatedly crossed the road close to our horses' hoofs, the deer raised their heads to look at the cavalcade, and stooped down to graze again, and the peacocks were quite as tame as in a barn-yard. I would not on any account, except it had been real want of food, have broken this harmony or injured this unsuspecting confidence."

The next day his lordship proceeded to a small

but well-fortified village, named Doobee. The insubordination and the consequent insecurity of property that had prevailed here, were visible in the few scattered dwellings that were to be seen, and in the fact that no village could be found without its means of defence. Starting early on the morning of the 26th of January, which proved cold and frosty, they proceeded to their next encampment at Deosa, a large but ruinous town, which had evidently seen better days, and was then in a state of considerable dilapidation. "For several miles," says his lordship, "the country was very naked and desolate, with no marks of habitation, except some castles dotted on the distant hills, and one large village, about a mile from our road, within whose mud-walls a few trees were visible. The hills are of singular forms, most of them insulated and rocky. The soil does not seem bad, but the land has literally been swept with the besom of destruction, by the ferocious and murderous hand of the Pindarrees; and the deer, which we saw bounding among the low prickly shrubs, and the dead, whose tombs are scattered here and there, seem the natural proprietors of the territory. The country resembled extremely a large estuary, studded with rocky islands, whose sands had been left here by the receding tide; except a few thorny shrubs, which do not grow higher than common heather, nothing that had the appearance of verdure was to be seen."

In his lordship's journey of the 27th, to a small and poor village named Mohunpoora, he passed the caravan of sir David Ochterlony, whose suite, though not so magnificent as he had been led to expect, was such as might well pass for that of an Eastern prince. "Sir David himself," remarks his lordship, "was in a carriage and four, and civilly got out to speak to me. He is a tall and pleasing-looking old man; but was so wrapped up in shawls

kincob-fur, and a Mogul furred cap, that his face was all that was visible. I was not sorry to have even this glimpse of an old officer, whose exploits in India have been so distinguished. His history is a curious one. He is the son of an American gentleman, who lost his estate and his country by his loyalty, during the war of the separation. He came out a cadet to India, without friends, and literally fought his way to notice. He is now considerably above seventy, is become infirm, and has often been advised to return to England; but he has been absent from thence fifty-four years; he has there neither friend nor relation. He has been for many years habituated to Eastern habits and parade; and who can wonder that he clings to the only country in the world where he can feel himself at home? I had just been reading Cox's Life of Marlborough, and it struck me forcibly at the moment, how little it would have seemed in the compass of possibility to any of the warriors, statesmen, or divines of queen Anne's time, that an English general and an English bishop would ever shake hands on a desert plain, in the heart of Rajpootana."

Pursuing his journey on the 28th, which lay, for the first twelve miles, through a desolate plain of light silvery sand, his lordship came at length to a deep water-course, at the bottom of some hills they were approaching, round the edge of which some little cultivation was visible, forming a striking contrast to the sandy desert by which it was encircled. "The hills, as we drew near," says his lordship, "appeared rather high and steep, but entirely of rock, shingle, and sand, without a blade of vegetation of any kind, except a very little grass-edging on the borders of the ragged water-course. The desolation was almost sublime, and would have been quite so, had the hills been of a more commanding elevation. The grass grew narrower, the

path steeper and more rugged as we proceeded along it; and the little stream, on the bank of which we were ascending, instead of dimpling among the grass and stones, now leapt and bounded from crag to crag, like a Welsh rivulet. Still all was wild and dismal, when, on a turn of the road, we found ourselves in front of a high turretted and battlemented wall, pierced with a tier of arched windows, showing us beyond them the dark-green shades of an oriental garden. A grim-looking gateway on one side, built close to the road, and seeming almost to form a part of it, showed us the path we were to pursue; and I was thinking of Thalaba or 'the brideless steed,' at the gate of Aloaddin's paradise, and felt almost ready to look round for the bugle-horn suspended in the portal, when the English uniform appeared to dissolve the illusion, and colonel Roper, who had good-naturedly come out thus far to meet me, rode up to welcome me. On seeing him, I at first hoped we had already arrived at the gate of Jyepoor; but he told me that we had still four miles of very bad road before us."

His lordship reached the city rather late in the day, owing to the length of the journey, and was most kindly accommodated with apartments at the residency. He describes the city as situated in the centre of a considerable sandy plain, which once seemed to have been a lake, surrounded by the rampart they had just passed. Being all the work of one sovereign, Jye Singh, it is on a regular plan, with one very wide street, crossed at right-angles by three others, with a square in the centre, which serves for a market-place. Altogether it is a very remarkable and striking city: the houses are generally two, but some are three and four stories high, ornamented with windows and balconies, many of them finely carved: they are interspersed with some handsome temples; and in the centre, adjoining the palace,

which, with its gardens, occupies one-sixth part of the city, presenting to the street an exceeding high point of seven or eight stories, diminishing in the centre to something like a pediment, is a very noble tower, near two hundred feet high. The population may be stated at about sixty thousand.

"On Sunday the 30th," says the bishop, "I read prayers, and preached at the residency, and christened colonel Roper's little girl." The next day his lordship, after giving directions for such alterations and improvements to be made in his caravan-equipments as were requisite for his future journey, paid a visit to Umeer, the ancient capital of this principality, distant only a few miles from Jyepoor; their way to which was by a wide, sandy road, through a succession of gardens, leading to the woody banks of a large mere or lake, which had every appearance of being a natural sheet of water; in the centre of which, on an island, were the ruins of a palace. The road from thence led up a steep and rugged hill, "till at length we came," says his lordship, "to the town, which consisted almost entirely of temples, and had few inhabitants, but some grim and ghastly yogis, (religious mendicants,) with their hair in elf-knots, and their faces covered with chalk, sitting naked and hideous, like so many ghoules, amid the tombs and ruined houses. A narrow winding-street led us through these abodes of superstition, under a dark shade of peepul-trees, till we found ourselves on another steep ascent leading to the palace. We wound along the face of the hill, through, I think, three Gothic gateways, alighted in a large moss-grown quadrangle, and followed our guide, up a broad and long flight of steps, through another richly-ornamented gateway, into the interior courts of the building, which contain one very noble hall of audience, a pretty little garden, with fountains, and a long succession of

passages, cloisters, alcoves, and small intricate apartments, many of them extremely beautiful, with a prospect from their windows, balconies, and terraces the most striking that can be conceived. I have seen many royal palaces containing larger and more stately rooms, many the architecture of which was in a purer taste, and some that have covered a greater extent of ground, (though in *this*, if the fortress on the hill be included, Umeer will rank, I think, above Windsor,) but for varied and picturesque effect, for richness of carving, for wild beauty of situation, for the number and romantic singularity of the apartments, and the strangeness of finding such a building in such a place and country, I am able to compare nothing with Umeer."

In reply to a letter from Mrs. Heber, which the bishop received about this time, stating that she had been advised to try the benefit of a sea-voyage, to promote the health of her children, and to recruit her own strength after the fatigue she had endured, owing to their protracted indisposition, and requesting his lordship's advice on the subject, he writes: "I little thought, when fancying the possible trials which we might have to go through in India, that the sea was ever to roll between you, our babies, and me! But go wherever you will, you are in the hands of a good God. I know you will not tempt his goodness unnecessarily, by going in an improper vessel, (an Arab I positively prohibit,) or at an improper season; and the air of Calcutta, to which I have already trusted you so long, is, in my opinion, an element full as dangerous as that to which I am now trusting you. And I hope that the great Protector, under whose care we are now running our separate courses, will not only, if he sees it good for us, bring us safely and happily together, in a few months more, but that through His mercy,

this may be our last separation, of any length, on this side the grave! An answer to this letter, which will be of great comfort to me, may have a chance of reaching me at Mhow. I am not able to determine, till I reach Nusseerabad, which route I shall pursue in future. I hope, however, to receive letters there, that will enable me to decide which is best: it will be usefulness, not curiosity by which I shall be guided."

His lordship intended to leave Jyepoor on the 1st of February: but just as they were preparing to start, the Soubahdar fell suddenly down and expired. He had been taken unwell only on the preceding evening, when Dr. Smith had given him some medicine, and he found himself so much better the following morning as to be able to attend and give orders as usual. "On returning to his tent, however, he fell down," says his lordship, "apparently in a swoon. I found him in the arms of two of his men, making a faint and moaning noise. I directed them to loosen the cloth which was wrapped round his head, and to sprinkle his face with water, while I ran for Dr. Smith, who immediately came and opened a vein, and humanely used every remedy to restore animation, while a chance of recovery remained; but no signs of life could be detected. I felt a comfort that I had not urged him to any exertions; but that, in fact, I had visited him early in the morning, as soon as I heard of his illness, and had requested him to be still till he was quite well. But I was necessarily much shocked at the sudden end of one who had travelled with me so far, and whose conduct had, in every instance, given me satisfaction: I really felt a kindness for him, founded not only on his quiet pleasing manners, but on his attention to his duty, and on the confidence which I could always place in his word. Nor can I, while writing this, recollect without a real pang, his calm

countenance and grey hairs, (for he was at an advanced age,) as he sat sometimes in his tent-door, telling his beads in an afternoon, or walked with me, as he seldom failed to do, through the villages on an evening. He left two sons, and a woman who was really his wife, and who was universally so considered; but being of an inferior caste, could not be regularly joined to him by the Brahminical rites:—a circumstance which I rejoiced to hear, as it put the burning herself out of the question. He had left her and his boys at Seetapoor, but expected to meet them at Nusseerabad. Alas! how nearly had he arrived at the place where he looked for a reunion with those whom he loved. This is the second death, and the fourth separation from illness, which I have had to regret since my journey."

At half-past five, in the morning of February the 2nd, his lordship proceeded on his journey. Colonel Roper, on his elephant, accompanied him for some distance. His encampment for the night was at Buggeroo, a small but rather interesting place, surrounded with groves of tara palm-trees. An alarming report reached them during the day, that some merchants, coming to Jyepoor, the preceding day, had been plundered and severely beaten, by a large posse of armed robbers. Every preparation for defence was therefore made for their next day's journey; which, however, they performed in peace, through a wild and desolate country, very much overgrown with brush-wood. Passing some ruined forts, around one of which was a small village, they encamped for the night at rather a large town, named Mouzabad, which contained some good gardens and several temples. On the 4th, his lordship reached Hirsowlee, after traversing several miles of a level, ill-cultivated, and ill-inhabited country. Their resting-place on the 5th, after a short day's journey, was at Bandursindree, whence they proceeded by

a short march, on the 6th, to Kishenghur, with its walls of solid and substantial masonry, its castle on the mountain-top, and its gardens fenced with hedges of prickly pear; after ascending which, by a rugged chain of granite hills, they pitched their tents in rather a stony and dusty place, though in a pretty situation, and within view of the raja's palace. Here his lordship received a reinforcement of twenty men, which the kindness of captain Burns, commissariat of Nusseerabad, had induced him to dispatch, immediately on hearing that some of his lordship's men had deserted him at Jyepoor."

Proceeding on the 7th, through a country almost wholly uncultivated, abounding only with thorny trees and clusters of cactus, his lordship, after a long march of seventeen miles, reached Ajmere; "which," he says, "disappointed me in the first view of it, as I had expected to find a large city, but found it was only a well-built, moderate-sized town, on the slope of a high hill, or what really deserves the name of a mountain. The buildings are chiefly whitewashed, and the surrounding rocks have some thorny trees and brushwood on them, which hide their barrenness, and make a good back-ground to the little ruinous mosques and Mussulman tombs, which are scattered round the circuit of this holy city. Its main attraction, however, in the eyes of Mussulman visitors, is the tomb of Shekh Ḳajah Mowûd Deen, a celebrated saint, whose miracles are renowned all over India. The emperor Achbar, great and wise man as he was, and suspected of placing little faith in the doctrines of Islam, made, nevertheless, a pilgrimage on foot to this place, to implore at the saint's tomb the blessing of male offspring. The crowd of pilgrims who met us and whom we overtook, during the last three or four days, showed how much the shrine is still in fashion."

It was some regret to his lordship that he could

not visit this tomb, owing to the prevalence, during the whole of the day, of a very strong, dry north-wester, which filled the air with sand and dust, to such a degree as to make exposure to it extremely unpleasant, and almost dangerous: indeed, such was the violence of the hurricane, and so long did it continue, that his lordship's tent, as he says, "was very nearly blown over, and every thing in it was filled with sand, from his bed to his book-boxes and ink-stand." The wind abated at the close of the day, and the next morning, after a long and tiresome march over a sandy and rocky plain, he reached Nusseerabad. "The inhabitants of the valleys, and stony plains in this remote and desolate district," remarks his lordship, "are called Mhairs, nominal Mussulmans, but they pay no real regard to religion of any kind, and are robbers by profession. Brigadier Knox told me, that he had, on first coming into this district, a good deal of trouble with them. They were, however, brought at length to ask for an audience of the general; and like the Puharrees at Rajmahal, whom they seem greatly to resemble, were easily conciliated, on their being promised protection from their lowland neighbours, and on obtaining an immunity of their lands from tribute."

During his lordship's journey of this day, he passed a large encampment of carriers of grain, who are constantly employed, not on their own account, but mostly by rich merchants, in conveying this necessary article from one part of the country to another, and who are allowed to pass safely, even when they are met with by contending armies. "How well would it be," remarks the bishop, "if a similar liberal feeling prevailed between the belligerents of Europe; and how much is our piratical system of warfare put to shame, in this respect, by the practice of those whom we call barbarians!"

At Nusseerabad, his lordship was the guest of

brigadier Knox, the oldest cavalry officer then in India. " His house," says the bishop, " had as yet been the only place used for divine service, but was not nearly large enough for the station. There is a ball-room, but objections had been made to using this as a church, which I soon obviated; and the place was directed to be got ready for Sunday." Here his lordship confirmed nearly thirty individuals on the Saturday, and preached the day following to a congregation of about a hundred and twenty, administering the sacrament afterward to more than thirty communicants. " This," remarks his lordship justly, " was an interesting sight, in a land where, fifteen years ago, very few Christians had ever penetrated. The practice in this place, owing to the scarcity of furniture, arising from the high price of all kinds of wood, was for every one, when going out on a visit, to send his chair; and the same practice had been pursued respecting going to church; every one was expected to bring or send his own seat: but as the soldiers had few of them any means of doing this, I begged that the ladies and gentlemen would send what supply they could spare. A curious muster was accordingly made of all the chairs in the cantonment, but there were still more people than seats. The good-nature with which my request was met, pleased me exceedingly."

His lordship found Nusseerabad a much less desolate place than he expected, from the manner in which it had been represented to him. " The cantonments," he says, " are very regular and convenient, the streets of noble width, and the gardens are free from that utter nakedness there is about those usually seen in Rajpootana. In contradiction to all which I have been told, I find it is even now the healthiest station in India; and the climate is pleasant at all times, except during the hot winds."

On the eve of quitting Nusseerabad, his lord-

ship received a letter from Mrs. Heber, informing him, to his deep regret, that his youngest child was again very seriously ill. "My first impression," he says, "was to set off immediately, by the way of Sauger, for the Ganges; but reflecting that at Neemuch I should receive further intelligence, and be better able to decide as to the propriety of returning, I resolved to go on. Accordingly I left Nusseerabad on the 15th of February, and marched nineteen miles to Bunaee, a good-sized town, situated at the foot of a mountain, having an old castle and a good many spreading trees around its base."

Proceeding through a track of the country so much burnt up as to be almost bare of every thing, except a few prickly trees, his lordship reached a small shabby town, named Deeolea, on the 16th; and the next day he passed on through a strangely desolate country, which seemed, by the number of tombs scattered about in different directions, to have been, at no distant period, thickly inhabited, to Dabla, a poor town in the territories of Oodeypoor. "Here," remarks his lordship, "I found another letter from home, with a more favourable account of the infant, but a bad account of my eldest girl. Now, however, I must proceed to Neemuch."

CHAPTER XV.

Continuance of the Bishop's journey—Bheel country—Chittore—Remarks on the place and on the district—Anecdote of a tiger—Cultivation of opium—Banswara—Jain temple—Forests—Pestilential tracts through which the Bishop had to pass—Indian famine described—Banyan-tree—Manners, customs, and character of the people—Entrance into Baroda—Hot wind—Arrival at Nerriad—Celebrated pundit—Mrs. Heber's voyage to Bombay—The city of Surat—The Bishop sails for Bombay—Safe arrival.

His lordship's encampment on the 18th of February, after a sixteen miles' journey, was at Bunaira, a large walled town, prettily situated, amidst some large gardens and fields, at the foot of a range of craggy and shrubby hills, on one of which is a very fine castle in good repair. "The raja," remarks his lordship, "here came out to meet me, at the head of a considerable cavalcade: he was splendidly dressed, with a very glittering turban, a shield slung on his back, and a remarkably elegant sword and dagger in his sash. His horse was led by two grooms tolerably well clothed, and his cane was carried by a naked boy about fourteen. He was an elderly man, and had lost many of his teeth, which made it very difficult for me to understand him. This does not seem a usual infirmity in India; but the raja's red eyes

and eager emaciated countenance, sufficiently proved him to be an opium-eater. We conversed together as well as we could, through an interpreter, till we reached the bungalow provided for my reception, on our way to which we passed the first field of white poppies I had seen; a sign of our approach to the opium-district."

On the 19th, after an agreeable march through hills and scattered jungles, issuing at length in a fertile and well-cultivated plain, his lordship reached Bheelwara, a large town without any splendid buildings; but with a number of neat houses, some good bazaars, and much appearance of trade. The next day's journey, which lay chiefly through a country covered with jungle, partly on the banks of the Bunass, which flows eastward into the Jumna, and which, though it was then a mere stream, is during the rains a considerable river, brought his lordship to Ummeerghur, a good-sized town, having in its centre three pretty temples, ranged in a line, and built on an uniform plan, with a tomb on the right, where repose the ashes of a rich merchant, their founder.

On the 21st, his lordship proceeded to Gungrowr, a small town beautifully situated. "Our tents," he remarks, "were pitched in a plain traversed by a small brook, which even now was not dry, and bordered by a wood of some of the largest mangoe and banyan-trees which I ever saw, except at Rudderpoor; above which rose the hills with their rock, brush-wood, and ruinous towers; and in spite of this burning season, the ground was so good and the brook so abundant, that there was a very tolerable turf; a thing which I had not seen, I might almost say, since I left Bengal. I had a delightful walk in the wood as soon as the day grew cool. In spite of the ill reputation of the neighbourhood, I left my train behind, and could often almost fancy

myself at dear Hodnet. I believe this place did me real good; at least I felt better hope, and certainly more heart, after my half-hour's stroll."

His lordship proceeded, on the 22nd, to Chittore, a tolerably large town, once the capital of this principality, now inhabited chiefly by weavers and dealers in corn; where were a number of pagodas, and a meanly-built, but rather busy bazaar. Its most distinguished buildings are the fortress, and the temple of Siva. "The former," says his lordship, "rises immediately above the town, and extends for a considerable distance, to the right and left: the rock is surrounded by a rude wall of nearly twelve miles in circuit. The approach is by a zig-zag road, of very easy slope, and not less than a mile of gradual ascent, leading through six gateways with traverses and rude outworks. The whole face of the hill, except the summit, is covered with trees and brush-wood, and is therefore very picturesque and interesting.

"In advance of the castle-gate is a barbican, with a colonade, internally of octagonal pillars, and carved imposts, supporting a flat terrace, and with a hall in the interior. The gateway itself is very lofty, with a good deal of carving, in the genuine style of ancient Hindoo architecture, and more nearly resembling the Egyptian than any thing I have seen since my arrival in this country. On entering we first passed through a small street of very ancient and singular temples, then through a narrow and mean bazaar; then, and so long as day-light lasted, through a succession of most extraordinary and interesting buildings, chiefly ruinous, but some still in good repair. The temples were the most numerous; none of them large, but some of them extremely beautiful. The largest stands on the crest of the hill, and is dedicated to the destroying powers, with the trident of Siva in front, and within lighted

by some lamps, having in its furthest dark recess a frightful figure of the blood-drinking goddess, with her lion, her many hands full of weapons, and her chaplet of skulls. A tiger's skin was stretched before her, and the pavement was stained with the blood of sacrifices, from one end to the other. In this and all the other temples I was much struck with the admirable masonry and judicious construction of the domes which covered them, as well as with the very solemn effect produced by their style of architecture. A Gothic or a Grecian building of the same size would merely have been beautiful; but these, small as they are, are awful. There are, in several parts of this extraordinary hill, many beautiful pools, cisterns, and wells, amounting, as we were assured, to eighty-four. One of these wells, cut in the solid rock, and fed by a beautiful spring, with a little temple over it, is a most picturesque and romantic spot. It has high rocks on three sides, crowned with temples and trees; on the fourth are some old buildings, also of a religious character, erected on the edge of the precipice which surrounds the castle; a long flight of rock-hewn steps leads down to the surface of the water, and the whole place breathes coolness, seclusion, and solemnity. A considerable population resides in the fortress; but they all seemed Brahmins, weavers, and market-people."

On the 23d, his lordship's journeyed through a country almost entirely covered with jungle, abounding with deer, wild hogs, and wolves, to Sawa; a good-sized town, with some well-looking houses and four handsome pagodas. The next day he proceeded to Neemhaira, a place surrounded by a good rampart and towers, the neighbourhood of which was well cultivated with wheat, barley, and poppies. "The poppies," remarks his lordship, "are very beautiful; the more so indeed from a circum-

stance which diminishes their value in the opium-market, which is that they are red, white, and many other colours, instead of being white only."

After a long march, on the 25th, his lordship reached Neemuch, one of the large cantonments of the Bengal army, where he was kindly received and hospitably entertained by captain Macdonald, who was formerly, for a long time, aide-de-camp and secretary to sir John Malcolm, and was now political agent for this part of India. Here his lordship remained three days, including Sunday, when he preached and read prayers, to a congregation of nearly a hundred, in the drawing-room of a large house, built and handsomely furnished by sir David Ochterlony, but which he had never inhabited.

The continued indisposition of his lordship's children, of which he was informed by Mrs. Heber's letters, occasioned him many painful feelings, and induced him to hesitate as to whether he should proceed to Bombay in his present visitation, as was his original intention, or return direct, by the nearest course and quickest conveyance, to Calcutta. Adverting to this he writes, "On the whole, unless I determined to go by Dâk from Benares to Calcutta, a measure not to be adopted in April or May, without real necessity, I found that I should gain but little time by giving up Bombay; while by doing so the sacrifice of probable usefulness and future convenience, which I should make, would be very great. I therefore made up my mind, though with a heavy heart, to go on, in the hope that a kind Providence would still continue to watch over those dear objects, to meet whom in safety, after my long absence, was at present my chief earthly wish."

In a letter to Mrs. Heber on the same subject, his lordship writes: "You say nothing of yourself; and I cannot help being uneasy, lest your anxiety should do you harm. God forgive me! I often regret that

I left you: yet I hope and trust that He will take care of you; and I know that it is He only on whose care all must depend, whether I am present or absent. It is *this* only, and the feeling that I have the opportunity of doing *Him* service where I I am going, that prevents me from turning back to you. *He* knows how gladly (if I thought myself justified in doing it, now that all preparations have been made in Bombay to receive me) I should set my face homeward. Sometimes I would fain flatter myself, that the children may get so well before the end of this month as to justify your sailing for Bombay. My own opinion is, I confess, that change of air, and sea-air above all, is what you want; and that you will risk less by being removed even from your present excellent advice, than by remaining in that dangerous climate, during the rainy season. Had your own health been such as to enable or justify you in coming with me in the first instance, and our children had accompanied you, I am often tempted to think they would have remained well. But God only knows what is best for us; and while we act for the best and trust in him, there can be no ground for self-reproach. We both then did, undoubtedly, what we thought our duty; and it is possible that my present notions of the climate of Bengal are too unfavourable; surely, however, we have no reason to think well of it."

Having determined to proceed to Bombay, his lordship sent off his tents and people by sunrise, on Monday, the 28th of February. They continued their journey that and the following day, when they encamped at Pertaubghur, whither his lordship and Dr. Smith followed them on horseback in the evening. They had now to pass through the district mostly inhabited by the wild and almost ungovernable Bheels, who live in tents, and who were unquestionably the aborigines of this part of India,

though they had been, at some remote period, driven from their fastnesses by the worshippers of Brahma. Even if the country had not been in a state of open hostility, as it then happened to be, such were the plundering habits of its residents, that it would have been necessary to be well guarded, almost every fourth man among these wandering tribes being a robber by profession. Great danger too was to be apprehended from the tigers, that were here so numerous as to make it very unsafe to travel before daylight.

His lordship mentions an anecdote, related to him by major Hamilton, of an individual who rashly ventured to do this. He was an acquaintance of the major's, and having to cross a part of the country which he did not know, he called on a Bheel peasant to be his guide through a wood, very early one morning. The Bheel remonstrated, observing that it was not the custom of the country to march before daylight, and that the attempt to do so was very dangerous. The officer supposing this to be the mere pretext of laziness, was positive, and threatened to punish him if he refused to comply. The man said nothing more, but took his shield and sword, and walked on along the narrow path, overhung with long grass and bamboos. The officer followed at the head of his men, and had moved slowly, half asleep on his saddle, for about five miles, when he heard a hideous roar, and saw a very large tiger spring past him, so close that he almost brushed his horse. The poor Bheel lifted up his sword and shield, but was down in an instant under the animal's paws, which turned round with him in his mouth, growling like a cat over a mouse, and looked the officer in the face. He did what could be done, and with his men attacked the tiger, whom they wounded so severely that he dropped his prey; but the first blow had done its work effectually, and the

poor man's skull was smashed in such a manner as literally to be all in pieces. The officer told major Hamilton, that from that day foward this scene was seldom absent from his dreams; and with the least illness or fever, he had always a return of the vision of the tiger with the unfortunate man in his jaws, whom his imprudence had thus sacrificed."

Colonel Lumley, the commandant of the station at Neemuch, having provided his lordship with nine additional horsemen from the local regiment, which he thought not more than was really necessary, as the road lay so near the seat of war in Doongurpoor, and through a country at all times so unsettled, he proceeded on his journey on the 2nd and 3rd of March, passing through a tract of the country by no means disagreeable, the inhabitants of which, however, seemed to be very poor, and were complaining of the injury done to their poppies, the principal crop on which they depend for the payment of their rents, by the severe frosts that had prevailed every night for some time.

From Chompna, a small and poor village, where his lordship encamped on the 3rd, he proceeded, on the 4th, through a more rugged and woody country, to Ambera, a large village, prettily situated on the slope of a hill, near a small river, surrounded by some good-sized pools, and enclosed at no great distance by rocks fringed with wood. "The scene," he remarks, "would have been beautiful, had it been less sun-burnt. The people were at work in their poppy-grounds. Their method of collecting the opium is by making two or three superficial incisions in the seed-vessel of the poppy, whence a milky juice exudes, which is carefully collected; and the time of cutting them seems to be as soon as the petals of the flower fall off."

Quitting Ambera, by a road leading down a steep pass overhung with trees, his lordship entered

an extensive forest, which, with the assistance of a Bheel guide, whom he providentially met with, he traversed for fifteen miles to Chotee Sirvan, a small station of police-sepoys, where he encamped for the night. "The next day," says his lordship, "I was again, with reluctance, but from sheer necessity, compelled to give orders for continuing our march on the Sunday. The weather was extremely hot during the greater part of the day; but this is obviously the most advantageous time for passing the jungle: the long grass is now burnt, or eaten down by the cattle, the marshes are nearly dry, and those prevailing causes of disease removed, which at other times of the year make this a very dangerous and deadly tract. The rocks seem half calcined, the ground is either entirely bare and black, or covered with a withered rustling grass; the leaves which remain on the trees are dry and sapless, crackling in the hand like parchment; and the bare, scorched boughs of by far the greater number, give a wintry appearance to the prospect, strangely contrasted with the fierce glow of the atmosphere, and a sun which makes the blood boil, and the temples throb. There are some fine peepuls which retain their leaves in the moist jungles, and the pink blossom of the dhâk, and a few scattered acacias, the verdure of which braves even the blast of an Arabian desert, redeem the prospect from the character of unmingled barrenness; still it is sufficiently wild and dreary."

The next day, March the 6th, his lordship traversed another very wild forest of rock, wood, and dry ravines, extending about seven miles, to a small village named Panchelwas, inhabited by a mixed population of Bheels and Rajpoots. Thence he proceeded, still through a wild, yet a much less parched country, till he reached the palace and town of Banswarra, which, with its pagodas, ram-

parts, and orchards, formed an unusually interesting sight, in these desolate regions. I was most agreeably surprised to find, in such a situation, so large and handsome a place, of which I knew nothing before, except what I had heard of it as one of those states in India, distinguished for the wildness and poverty of its inhabitants, and for their abominable custom of murdering the greater part of their female infants. This cruel and most unnatural practice it has long been the endeavour of the British government to induce its vassals and allies to abandon. Major Walker, when resident at Baroda, thought he had succeeded with the greater part of them; and it is certain, that through his influence, the lives of many children were spared, as previous to his departure from Guzerât, he received the most affecting compliment which a good man could receive, in being welcomed at the gate of the palace, on some public occasion, by a procession of girls of high rank, who owed their lives to him, and who came to kiss his clothes, and to throw wreaths of flowers over him, as their deliverer and second father. Since that time, however, it is much to be feared that things have gone on much in the old train; and the answer made by the chiefs, to any remonstrances of the British officers, is, 'Pay our daughters' marriage portions and they shall live!' Yet these men, rather than strike a cow, would submit to the cruelest martyrdom. Never," adds his lordship, "may my dear wife and daughters forget how much their sex is indebted to Christianity."

During the day, his lordship was visited by the Rawul, whom he describes as "a small, thin, and effeminate young man, of no prepossessing appearance, plainly dressed, with a most voluminous red turban, and great gold anklets." He was attended by a considerable train of vassals, most of whom

were good-looking stout men, of a rustic but manly figure. In the evening, his lordship and Dr. Smith walked through the town, where they were regarded as objects of great curiosity, "being followed by as great a crowd," says his lordship, "as I have seen after a Persian ambassador, or any other such outlandish person, in the streets of London."

"On the 7th of March," writes the bishop, "we went between eleven and twelve miles, through a wild but pretty country, to a small village, named Burodeea, formerly a town of some eminence, but now reduced to about twenty-five families." The next day, after traversing a wood of considerable extent, containing some noble trees, his lordship reached Kalingera, a small but well-built village, where is a large and handsome jain temple. "Being completely deserted," says his lordship, "I had a tolerable opportunity to explore it throughout. The entrance is under a sort of projecting porch, by a flight of steps, conducting to an open vestibule, supported by pillars, and covered by a dome. On each side of the entrance are some more steps, leading to an open verandah over the porch. To the right of the vestibule is a small court, and to the left, a square hall, supported by pillars internally, and roofed with flat slabs of stone, laid across stone beams of unusual length, being twelve feet from pillar to pillar. Beyond the vestibule, and facing the entrance, I passed by an ascent of three steps into another square hall, covered with a flat roof: to the right and left of this were other halls of the same size, but covered with domes; and beyond these, to the extreme right and left, were sanctuaries of about twelve feet square, surrounded by high ornamented pyramids, with their door-places richly carved, and having within small altars, like those in Roman Catholic churches. In the centre, immediately opposite the entrance, a dark vestibule led

into a large square-room, externally covered with a pyramid, and having within, in the middle, a sort of altar or throne of marble, on which were placed four idols, in a sitting posture, of marble not ill-carved. On either side of this apartment was a richly-carved niche, or small alcove; and beyond it, and still opposite to the entrance, another small vestibule led to an inner shrine, about twelve-feet square, having an altar at its furthest end. This room, however, I only saw imperfectly, as no light was admitted into it but what came through its door after traversing all the preceding apartments. It was very close and noisome, being full of bats, which kept flapping against my face; and having no torch with me, it was neither pleasant nor profitable to remain long in a place which, in such a country, was sure to be a harbour for all unclean and noxious animals. The whole of this building was greatly superior to what I should have expected to find in such a situation. Its splendour of architecture and its present deserted condition, shows that Kalingera had formerly been a place of much traffic, and the residence of many rich jains, all of whom, however, had been either ruined or driven away by the merciless and devastating hands of the Maharattas."

After visiting this temple, his lordship proceeded to Tambresra, a village beautifully situated, and chiefly inhabited by Bheels. The next day, March 9th, a fourteen miles' journey through a thick forest, brought them to the beautiful banks of the Anass, which, during the rains is a very considerable stream, though the water was now standing in it in pools, and there seemed every prospect of its being quite dry before the termination of the present hot season. "Near the confluence of this river," remarks his lordship, "and another considerable torrent, named the Mhysree, our tents were

pitched in a situation which only wanted more water to make it the loveliest, as it was the wildest and the most romantic, which I had seen since I left the Kamoon. The name of this place was Leopard's Rock, though we neither saw nor heard of any ferocious animal. It was considerably elevated, and presented a small irregular lawn, dotted with noble trees: beneath us, on both sides, was a rocky bank, with brushwood; below this the two rivers, now, alas! hardly deserving the name, as they were nearly without water; beyond them, hills, rocky and covered with wood, an apparently trackless and boundless wilderness, so far as the eye could follow it. In seasons less thirsty, this would have been a delightful spot: as it was, we were fortunate in not having come to it a week later, when probably a caravan like ours would have been reduced to great distress, and have run the risk of losing all our cattle.

The road which they traversed on the 10th lay through a deep and close forest, over the lower parts of which a thick milky vapour hung: "spots," remarks his lordship, "than which no fitter ones could be conceived, at some seasons, to shelter a tiger, or communicate a jungle-fever. Even now they were chilling cold; and the gloom and closeness of the ravines, seen in the moonlight, made them dismally wild and awful." Their encampment this day, after about a ten miles' journey, in which they had to cross the bed of the Mhysree, was at Jhalloda; "a place," says the bishop, "which had been described to me as a city, a name which it little deserves. It has, however, a bazaar, a mosque, a small pagoda, and some good solidly-built brick houses, which, from the smallness of their windows and other circumstances, put me a good deal in mind of the Shropshire malt-kilns."

Their march on the 11th was through a wild

country, to Leemree, a good-sized village distant only about six miles from their last encampment, and standing on the banks of the winding Mhysree, which they had here again to cross. The next day's journey was through a very beautiful country, down a steep and rugged descent, along the projecting ridge of a hill, "from the top of which," remarks his lordship, "I expected a fine view of a rich and cultivated district; but was surprised to see, a noble prospect indeed, but still of wooded hill and valley, and so far as the eye could reach, no trace of human habitation, except one miserable thatched shed close to us, where a piquet of police-sepoys were stationed. As we descended the hill, however, Bheel huts were to be seen scattered among the trees; and we passed a Bheel village called Doodeah; and after crossing the dry bed of a small river, encamped in a beautiful glade, surrounded with tall trees."

The 13th, being Sunday, was made a day of rest; and his lordship observed it with as much devotional publicity as the circumstances in which he was placed would permit. "Towards the close of this day," he remarks, "I had the happiness to receive a parcel of letters, containing a favourable account of my wife and children, and letters from my mother and sister. I dreamed of Hodnet all night!"

Early on the morning of March 14th, they again set out on their journey; and after a march of fifteen miles, some of it through romantic woody hills, and some through the thickest jungle, reached Barreah, a town very prettily situated in the midst of woody hills. "Here it was," remarks his lordship, "that I for the first time saw some of the horrors of an Indian famine. The town had been to all appearance neatly and substantially built; but a great many houses were now uninhabited and falling to decay. The cattle they were driving

in from the jungle for the night were mere skeletons, and so weak that they could hardly get out of the path. All the people, even the bunyans (traders) who generally look well fed, were pictures of squalid hunger and wretchedness; and the beggars who happened to fall in my way, alas, I shall never forget them! for I never before could have conceived life to linger in such skeletons. To one of these, an elderly man, naked, except a little rag fastened with a packthread round his waist. I gave all the pice I could collect from my own pocket or the servants' who were with me. The man clasped them in his hands, burst into a ghastly laugh, and ran off, as if in a hurry to buy food immediately. A little further was a still more dreadful figure, who was in such a visible state of starvation, that I immediately bade him go to our steward for something to eat. He seemed quite past every thing, and even indifferent to what I was doing for him. Some famishing children now came up, a poor man who said he was a butcher, but had no employ, and a black Mussulman fakir. I gave a few anas to each, reproaching myself all the time for giving so little; but apprehending that I should shortly have half the population round me, and that if I gave what I felt inclined to give, I should not leave myself enough for my own expences to Baroda, as well as for the many similar objects of distress I might meet with by the way."

This dreadful calamity was, it appears, chiefly owing to want of water; and the misery of the neighbourhood was greatly augmented by superstition; for though there was a fine well of water close to the town, no use whatever was made of it, because a man fell into it about two years before, and was drowned. Thus, the fear of fancied pollution kept them from employing this water, either as a beverage or for the purpose of irrigation, even

though the long and dry season was destroying almost every thing around them, and they were themselves in a famishing condition. If Christianity could do nothing more for these people than to break the fetters of their accursed system of cruelty and superstition, surely every thing ought to be done to promote its introduction among them.

The extreme dryness of the season, and the consequent scarcity of water, now compelled his lordship to travel by a more circuitous road than would otherwise have been necessary. From Barreah they proceeded on the 15th to a small scattered village, on the banks of another river, named Mhysree, the bed of which they crossed. "Near this village," says his lordship, "was the finest banyan-tree I had ever seen; it was literally a grove rising from a single primary stem, whose massive secondary trunks, with their straightness, orderly arrangement, and evident connexion with the parent stock, gave the general effect of a vast vegetable organ. The first impression I felt on coming under its shade was, 'what a noble place of worship!' I was glad to find that it had not been debased, as I expected to find it, by the symbols of idolatry, though some rude earthen figures of elephants were set up over a wicket leading to it. I should exult in such a place to collect a Christian congregation."

His lordship's views of the manners and customs of the people among whom he was now travelling, will be seen by the following extract from one of his letters to Mrs. Heber: "I need not say how great a comfort it was to me to hear from you again, in the midst of these wilds. I am, and have been in perfect health, and have performed my journey through all which was considered the adventurous part of the road, very peaceably. Nothing can be wilder or more savage than these jungles, but they contain spots of great romantic beauty. The va-

rious tribes of the country have interested me extremely: their language, the circumstances of their habitation, dress, and armour; their pastoral and agricultural way of life, their women grinding at the mill, their cakes baked on the coals, their corn trodden out by oxen, their maidens passing to the well, their travellers lodging in the streets, their tents, their camels, their shields, spears, and coats of mail; their Mussulmans, with a religion closely copied from that of Moses; their Hindoo tribes, worshipping the same abominations with the same rites as the ancient Canaanites; their false prophets swarming in every city, and foretelling good or evil as it suits the political views of their employers; their judges sitting in gates, and their old Bheels and Khoolies dwelling, like the ancient Amorites in holes and clefts of the rocks, and coming down with sword and bow to watch the motions or attack the baggage of the traveller, transported me back three thousand years, and I felt myself a contemporary of Joshua or Samuel."

Their march on the 16th brought them to Aradiah, a poor deserted village; whence they passed through a more open country to Mullaow—both of which places are in the Indian territory. Such was the effect of the long-continued drought that the soil everywhere was of the colour and consistency of a sandy turnpike-road, and the country was almost wholly deserted. "We met," says his lordship, "a herd of cows, as we were entering the village, which were mere anatomies, and so weak, that when one of them fell in crossing the road she could not rise again."

From Mullaow his lordship proceeded on the 17th, through a desolate and abandoned district, to Kunjerre. On his way he was overtaken by the principal moonshee of the residency, who, with two others, aides-du-camps, all well mounted, had been

several days in pursuit of his lordship, having letters to deliver to him. These letters contained important intelligence; and "I was agitated," he remarks, "with a delight not unmixed with painful anxiety, on hearing that my dear wife was probably already at sea on her way to meet me, with one of my little ones, having been compelled, alas! to leave the other in Calcutta."

His lordship had now seen pretty nearly the eastern, northern, and western extremities of British India. He had travelled without any unnecessary display; taking care to have all his equipments on the smallest scale, compatable with comfort, propriety and safety. He had traversed districts where every man is armed, and where, only a short time before, one-third of the immense population were thieves by profession; and he thus records the result of his observations: "One fact, indeed, during the journey, has been impressed on my mind very forcibly, that the character and situation of the natives of these great countries are exceedingly little known, not only by the English public in general, but by a great proportion of those also, who, though they have been in India, have taken their views of its population, manners, and productions, from what they have seen at Calcutta or in Bengal. In the most material points the state of society in India has been underrated. I met not long since with a speech by a leading member of the Scotch General Assembly, declaring his 'conviction that the truths of Christianity could not be received by men in so rude a state as the East Indians; and that it was necessary to give them first a relish for the habits and comforts of civilized life, before they could embrace the truths of the Gospel.' The same slang (for it is nothing more) I have seen repeated in divers pamphlets and even heard it in conversation at Calcutta. But to say that the Hindoos or Mus-

sulmans are deficient in any essential feature of a civilized people, is an assertion which I can scarcely believe to be made by any who have lived among them. Their manners are, at least, as pleasing and courteous as those in the corresponding stations of life among ourselves; and their houses are larger, and, according to their wants and climate, to the full as convenient as ours. Their goldsmiths and weavers produce as beautiful fabrics as our own. The ships built by natives of Bombay are as good as any which sail from London or elsewhere, and the carriages and gigs they supply at Calcutta are as handsome, though not as durable, as those of Long Acre. With subjects such as these, it is apparent how little sense there is in the doctrine, that we must keep the natives of Hindoostan in ignorance, if we would continue to govern them. The fact is, that they know enough already to do us a great deal of mischief, if they should find it their interest to make the trial. They are in a fair way, by degrees, to acquire still more knowledge for themselves; and the question is, whether it is not the part of wisdom, as well as duty, to superintend and promote their education while it is yet in our power, and to supply them with such knowledge as will be at once most harmless to ourselves, and most useful to them. In this work, the most important part is to give them a better religion. Knowing how strongly I feel on this subject, you will not be surprised at my placing it foremost. But even if Christianity were out of the question, and if, when I had wheeled away the rubbish of the old pagodas, I had nothing better than simple deism to erect in their stead, I should still feel some of the anxiety which now urges me. It is necessary to see idolatry to be fully sensible of its mischievous effects upon the human mind. But of all the idolatries which I have ever read or heard of, that of the Hindoo,

in which I have taken some pains to inform myself, really appears to me the worst, both in the degrading notions which it gives us of the Deity; in the endless rounds of its burdensome ceremonies, which occupy the time and distract the thoughts, without either instructing or interesting its votaries; in the filthy acts of uncleanness and cruelty, not only permitted but enjoined, and inseparably interwoven with these ceremonies; in the system of castes, which tends, more than any thing else the devil has yet invented, to destroy the feelings of benevolence and to make nine-tenths of mankind the hopeless slaves of the remainder."

On the 18th of March, his lordship proceeded from Kunjerree to Jerrdda, a journey of twelve miles, through a country much parched, but not ill-cultivated. Here he had the pleasure to find archdeacon Barnes, who had come thus far to meet him, to accompany him in his visitation through Bombay. "I had not seen him," writes his lordship, "since he left Oxford, and found him less changed by the lapse of seventeen years, ten of them spent in India, than I expected. In other respects he is scarcely altered at all, having the same cheerful spirits and unaffected manner which he used to have when a young Master of Arts."

The bishop entered the city of Baroda on the 19th, being met on his way by a large and splendid military cavalcade, sent by Mr. Williams, the resident, to escort his lordship into the city, which he describes as "large and populous, with tolerably wide but dirty streets. The houses are high, at least for India, but almost all of them are built of wood. The palace is a large shabby building, close to the street, with wooden galleries, projecting over each other. There are some tolerable pagodas, but no other building that can be admired. In passing through the city, I saw two very fine

hunting-tigers, in silver chains, and a rhinoceros so tame as to be ridden as patiently as an elephant."

In the English cantonment, which was on the skirts of the city, a neat Gothic English church had been erected, capable of containing comfortably four hundred persons. This the bishop consecrated on the 20th, and afterwards administered the sacrament. "Mr. Keays, the chaplain," remarks his lordship, "is a young man who is well spoken of, and he seems to like his situation. He and his family have enjoyed good health, though the climate is one of the worst in India, being intensely hot during the greater part of the year, with a heavy thickness of atmosphere, which few people can endure."

The bishop remained at Baroda till the 25th, when he quitted it, expressing his obligations to Mr. and Mrs. Williams, for the very respectful and kind attention they paid him during his stay. His lordship had not proceeded far, before he found, to his surprise, that in addition to the guard of fifty sepoys which he had formerly, a reinforcement of fifty more had been added. As it was his particular desire to travel with as little parade and expense as possible, he endeavoured to convince the resident, by whose orders the men were sent, and who had accompanied him thus far, that they were quite uncalled for. "On being however assured," remarks his lordship, "that it was no more than was really necessary, I could of course say nothing; though I could not help thinking that since the days of Thomas à Becket, or cardinal Wolsey, an English bishop has seldom been so formidably attended. The hot wind blew fiercely all the day, and though it ceased at night, was followed by a calm more oppressive still. I had certainly no conception, that any where in India the month of March could offer such a furnace-like climate. The servants all

complained of it, and said they hoped I should not stop long in this province; if I did they were sure we should all die: and in truth their apprehensions seemed not unreasonable."

His lordship continued his journey on the 26th, and before the heat of the day commenced, reached Nerrain, a large and well-built town, containing near fifteen thousand inhabitants. Here he had an interview with a celebrated pundit, whose purity of conduct and active zeal, in promoting the instruction of the lawless inhabitants of this district, had been followed by many good results; though he was himself, as indeed might well be expected, in a state of great ignorance respecting the principles of true religion. "I found him," says his lordship, "a middle-sized, plain-looking, thin person, about my age, with a mild and diffident expression of countenance; but nothing about him indicative of any extraordinary talent. After the usual salutations, I said I was very desirous of presenting him with a copy of the Scriptures, of which I had none with me in the Nagree character; and I invited him to go with me to Bombay, where I hoped, by conciliatory treatment, and the conversation I might introduce him to, with the members of the Church Missionary Society established in that neighbourhood, to do him more good than I could otherwise hope to do. I saw that he was highly pleased by the invitation; but he said that his life was one of very little leisure, and that he had five thousand disciples now attending on his preaching in the different villages around, and nearly fifty thousand in all Guzerât, a great number of whom were to assemble in the course of the ensuing week, expecting him among them. At parting I again pressed him to let me see him before I left the country, which he promised should be the case if possible; and we bade adieu with mutual good will, and a promise of praying for each other, which, by

God's help, I mean to keep. On the whole, it was plain to me that his advances towards truth had not been so great as I had been told."

In the evening of this day the bishop proceeded in his palanquin to Kairah, which he reached a little before ten. Here his lordship remained till the 4th of April, and was most kindly treated by Mr. Goode, the resident clergyman. On Sunday he consecrated the church, a large building, recently finished; and confirmed about seventy persons on Wednesday. On the following Friday, (Good Friday,) and on the ensuing Sunday, he preached to good congregations, visiting the schools, and attending to other matters connected with the station, during the intervening days. "The station-library, here," writes his lordship, "is a very good room, with a small adjoining apartment for the non-commissioned officer who has the care of the volumes, all of which bore evident marks of having been read, especially those of the Christian Knowledge Society, which are circulated in the manner usually practised in the lending-libraries of that institution. Altogether I have seen no Indian station, (Merut excepted,) from which I have derived so much pleasure and comfort. The worst is, its extreme unhealthiness: besides the burning heat, there is something in the nature of the soil which affects mankind with fever, ague, and all the other complaints of tropical climates. The havoc among the European troops, in the hot months and during the rains, is dreadful."

The deep anxiety his lordship felt for the safety and welfare of his wife and child, who he knew were now both at sea, led him to compose, on Good Friday, the following prayer. "Oh, merciful and gracious Lord, Almighty Father, whose way is in the sea, and whose path is in the deep waters, have mercy, I beseech thee, on my dear wife and child, now under thy protection, embarked thereon. Protect, sup-

port, strengthen, and comfort both of them, according to their respective years, dangers, and necessities: preserve them from the perils of the climate and the seas, from all bodily disease, and all spiritual trials and temptations. Look with an eye of mercy on that dear babe who is left behind, deprived of the care of both her parents. Preserve her tender years from the sore dangers which beset them. Lengthen her days upon earth, if it be thy blessed will; and if thou willest her to live, let it be to thy glory and her own salvation. And grant, O Lord, to her, her mother, her sister, and to me, thy most unworthy servant, a safe and happy meeting in this present life; or, if it otherwise seemeth good to thee, yet deny us not an everlasting and blessed union in the life to come, through thy dear Son Jesus Christ our Saviour, who was pleased at this time to show his love for man, in yielding up his life a sacrifice for sin, and hath promised, O Father, in thy behalf, that the prayer of faith shall not be offered up in vain. So fulfil now, O Lord, my prayers, as thou seest most expedient for me, and the objects of my solicitude; giving us in this world grace to love and please thee, and in the world to come thine everlasting mercy, through our dear Lord and only Saviour. Amen."

His lordship quitted Kairah on Easter Monday, April the 4th, and encamped at the small village of Dehwan. The next day he reached a large town named Pitland, where he was again joined by archdeacon Barnes, who had been compelled in consequence of previous engagements to visit some stations in his archdeaconry, subsequently to his interview with his lordship on the 18th. After a journey of nearly seventeen miles, on the 6th they encamped on a small eminence in the village of Gauima, situated near the mouth of the Mhye, which they crossed on the 7th, though with much more

difficulty, and at the risk of much greater danger than they had been led to expect. They encamped at the village of Dopkah, about two miles from the iver; and continued their journey the following day, fourteen miles further, to a village called Sakra, whence they proceeded, on the 9th, another stage, to the village of Tekaria, and entered the ruinous city of Broach, which stands at the northern bank of the Nerbudda, early on the morning of Sunday the 10th. It was matter of much regret to his lordship that he could not reach this place without a short journey on the Sunday; all the bustle of it, however, was over by breakfast, and he preached and administered the sacrament in the room which for some time had been fitted up and used for public worship.

After crossing the Nerbudda, which took up nearly the whole of the 11th, his lordship proceeded to Oklaisir, a village about four miles and a half from the southern bank of the river. A journey of sixteen miles, on the 12th, through rather a wild country, brought him to Kim Chowkee, where was an excellent and commodious resting-place, kept in good condition for the accommodation of travellers. The following day his lordship, after rather a long journey, in the course of which he had to cross the Taptee, reached Surat, where he was met and most hospitably entertained by Mr. Romer, the senior judge of the district, whose long residence in Guzerât, and intimate acquaintance with the language and customs of the natives, enabled him to give the bishop full and accurate information respecting this part of the country. His lordship was much pleased to find a neat and convenient church in the city, which he consecrated on Sunday, the 17th, and afterwards preached and administered the sacrament. Here too was a considerable school, where Persian,

Mussulman, and Hindoo boys were instructed in reading, writing, arithmetic and English. The Scriptures were used as a text-book, without any objection being made, and their progress seemed highly creditable. "This is a very large and ugly city," remarks his lordship, "with narrow, winding streets and high houses of timber-frames, filled up with bricks. The wall is entire and in good repair, with semicircular bastions and battlements, like those of the Kremlin. Its destruction, or abandonment to ruin, has been more than once talked of; but the feeling of security which the natives derive from such a rampart, and the superior facilities which it affords to the maintenance of a good police, have preponderated in favour of supporting it. The circuit of the city is about six miles, in a semicircle, of which the river Taptee, or Tâpee, forms the chord. The English society here is unusually numerous and agreeable, as this city is the station not only of a considerable military force, but of a collector and board of customs."

The bishop, with archdeacon Barnes and Dr. Smith, left Surat on the 18th, and proceeded to the mouth of the Taptee, in a large lateen-sailed boat, where the Vigilant, a vessel of about sixty tons, was lying to receive his lordship, to convey him to Bombay. The wind was at first adverse, and blew almost a gale; but it afterwards veered round, and they had a pleasant run to the harbour of Bombay, where they anchored safely on the 19th, a little before midnight. Early on the morning of the 20th his lordship landed, and took possession of a neat bungalow, on the esplanade, near the sea, which government had prepared for his reception. He had now left Calcutta more than ten months, had travelled nearly three thousand miles, during which he had visited almost every important station in the provinces of Bengal. The journey he had performed

was most harassing and laborious; and though his lordship had, with the exception of one attack, enjoyed an excellent state of health, and an even flow of spirits, yet the effects of his long exposure to this burning climate upon his constitution were but too visible. It had, as he remarks in a letter to Mrs. Heber, "made him appear a good deal aged." Indeed it was evident to all who saw him, that he was harassed and worn, and stood greatly in need, at this stage of his journey, of some relaxation.

The bungalow provided for his lordship gave him the advantage of the sea-breezes, which he found very refreshing. Its good effects, too, were much increased by the safe arrival, at Bombay, of his wife and child, after a tedious and distressing voyage. His lordship being now restored to those who were most dear to him, and concerning whom he had suffered great anxiety, felt himself greatly relieved, and speedily obtained his usual health.

CHAPTER XVI.

Bombay visitation—Multiplicity of the Bishop's engagements—Islands of Elephanta and of Salsette—Schools in Bombay—Subscriptions in aid of Bishop's College—Persevering exertions of the Bishop—Commencement of his Lordship's intimacy with Mr. Robinson—Providential escape from danger—Opinion of Bombay—The Bishop's amiable and Christian spirit—Voyage to Ceylon—Arrival at Colombo—Visitation—Schools—State of religion on the island—Address of the archdeacon, chaplains, and missionaries—his Lordship's departure from Ceylon.

On the 25th of April, 1825, his lordship confirmed about a hundred and twenty individuals in St. Thomas's church, and afterwards delivered to them a very appropriate and impressive charge. The bishop held his visitation on the 28th, when archdeacon Barnes preached the sermon, with which his lordship was so much pleased, that at his particular request it was afterwards published. All the clergy, six chaplains and one missionary, dined with his lordship in the evening. The conversation turned entirely on the progress which it was hoped Christianity was steadily, though not rapidly, making in India; and his lordship expressed himself as being highly gratified with the promising state of the church in the Bombay archdeaconry, commending much the conduct of many, whose unwearied and patient la-

bours he had witnessed, and exciting all to prudent and persevering diligence in the great work.

The fatigue which his lordship had already endured, did not in any degree diminish his zeal in the course to which he had devoted his life. Instead of returning to Calcutta by the most direct way, he was desirous, if possible, of visiting the central parts of Hindoostan, and made many enquiries, soon after his arrival at Bombay, as to the practicability of returning by Nagpoor; and it was not without considerable difficulty he was dissuaded from attempting to undertake this immense journey. The rainy season, however, was now about setting in at Bengal, and he was ultimately prevailed upon to content himself in Bombay till this was nearly or wholly over. The arrears in his official correspondence too, owing to the interruption he had experienced for so many days successively, rendered this necessary.

"I do not," remarks his lordship, in one of his letters, "think, that in the regular and ordinary functions of my diocess, there is more, or even so much to be done as in any of the more extensive bishoprics in England; the small number of the clergy must prevent this being the case. But, on the other hand, every thing which is done must be done by myself, both in its spirit and in its details; and partly owing to the manner in which we are scattered, and partly to the general habit of the country, all must be done in writing. Questions which in England would not occupy more than five minutes' conversation, may here sometimes call for a letter of six or eight pages: and as nothing, or almost nothing, which concerns the interests or duties of the clergy can be settled without a reference to government, I have, in fact, at least two sets of letters to write and to receive, in every important matter that comes before me. As visitor of Bishop's College, I receive, almost every week, six or seven sheets of close writing on the sub-

ject. I am called upon to give an opinion on the architecture, expense, and details of every church which is built, or proposed to be built, in India: every application for salary of either clerk, sexton, schoolmaster, or bell-ringer, must pass through my hands, and be recommended in a letter to government. I am literally the conductor of all the missions in the three presidencies; and what is most serious of all, I am obliged to act in almost every thing from my own single judgment, and on my own single responsibility, without any more experienced person to consult, or any precedent to guide me. I have, besides, not only the Indian clergy and the Indian government to correspond with, but the religious societies at home, whose agent I am, and to whom I must send occasional letters, the composition of each of which occupies me many days; while, in the scarcity of clergy, which is and must be felt here, I feel myself bound to preach, in one or other of the churches, or stations, no less frequently than when I was in England. All this, when one is stationary at Calcutta, may be done without any great difficulty; but my journeys throw me sadly into arrears. The work is indeed as much as I can do, and, I fear, more than I can do well; as no comparison can be formed between the degrees of fatigue occasioned by clerical duties in England and in India. When I came out of the pulpit yesterday, my lawn sleeves were as if they had been soaked in water."

The letters written by his lordship, while he was at Bombay, were all highly interesting, abounding with valuable remarks respecting the climate, the productions, the curiosities, (natural and artificial,) the manners and customs of India. Their leading subject, however, was invariably something relating to the great work which he had immediately in hand. Every letter bore some distinct reference to this important subject, while many of the longest and most

interesting, related to it almost entirely, pointing out eligible spots for missionary labour; suggesting improved plans for missionary operations; giving directions for the avoidance of those errors which, without great care, were likely to occur, to the serious injury of the Christian cause; and exerting invariably the nicest discrimination in the selection of different individuals for the various stations of his immense diocess.

While at Bombay his lordship made some excursions into the surrounding country, accompanied by Mrs. Heber, Mr. Elphinstone, the governor, and some other intelligent and distinguished Europeans. On one of these occasions they visited the Island of Elephanta, so named by the Portuguese, from an immense stone elephant which is there, about three times the size of a living one, cut out of the solid rock. They pursued their journey in the middle of one of the hottest days, till they reached the mouth of the immense cavern found in this island, which is justly celebrated for the spacious and splendid Hindoo temple it contains. "It is," says his lordship, "in a most magnificent situation, deserving all the praise which has been lavished upon it: and though my expectations were highly raised, the reality much exceeded them; the dimensions, the sculpture, the proportions being of a more noble character, and a more elegant execution than I had been led to suppose."

On another of these occasions they made an excursion to Salsette, a very beautiful island, containing fifty thousand inhabitants, all extremely poor. It is larger than Bombay, from which it was formerly divided by a shallow arm of the sea; but is now united to it by a causeway, made for the accommodation of the surrounding country, by governor Duncan. The greater part of the inhabitants reside in villages, which, though surrounded by scenery the most beautiful, are of the meanest construction. It

contains only two small towns, at each of which were some Portuguese churches, in a most dilapidated condition. The state of his lordship's mind, and the predominant object of his thoughts, will be seen by the following remarks, which he made while viewing them: "These are melancholy objects to look at; but they are monuments, nevertheless, of departed greatness—of a love of splendour far superior to that of amassing money, by which other nations have been chiefly actuated—and of a zeal for God, which if not according to knowledge, was a zeal still, and a sincere one. It was painful to me, at the time, to think how few relics, if the English were now expelled from India, would be left behind of their religion, their power, or their civil and military magnificence. I have felt much anxiety to learn more of the unfortunate tribe who inhabit this island, under an idea that the establishment of a school and a missionary among them would, at least, meet with no opposition; but have had at present but little encouragement to expect that such a measure would be followed by success."

One particular object to which his lordship's attention was directed, while in Bombay, was the establishment of a school; and it delighted him to find that this important portion of ministerial activity had not been overlooked by Dr. Barnes; but that it was owing chiefly to his unremitting and well-directed zeal in the cause, that the Bombay Education Society was instituted. This society had now been in operation ten years, and Dr. Barnes had enjoyed the high gratification of witnessing, in many instances, its most important and beneficial results, both among Europeans and natives. The school-rooms had been found much too small for the increasing numbers who were daily seeking for admission. Application had been made to government for assistance, and they had liberally granted a piece of land in a cen-

tral and eligible spot; and the managing committee had now determined to erect two capacious schools, one for the boys and the other for girls, capable of holding three hundred and fifty boarders, and about five hundred day-scholars, the expense of which was estimated at ten thousand pounds.

His lordship had the happiness to be present when the foundation-stones of these buildings were laid; the boys' by Mr. Elphinstone and archdeacon Barnes, the girls' by lady West and lady Chambers. This interesting ceremony took place on the 25th of May, when all the European population of Bombay were present. When the ceremony of laying the stone was completed, the bishop offered a solemn and most appropriate prayer on the occasion, at the close of which were the following petitions. "Let thy mighty protection rest on the building, whose corner-stone we dedicate to thee! Let thy fatherly blessing remain with all who may hereafter either teach or learn within these walls; that from hence, as from a fountain of useful and holy knowledge, the generations to come may learn to serve and please thee; and that we ourselves, thy sinful servants, may enjoy, through thy grace, the work of our hands; and by beholding the effect of those truths which we impart, may be the better taught to value those which have been imparted to us, so that our conversation in this world may be a living lesson; and every word, and work, and thought, be devoted to thy praise and glory, through thy Son Jesus Christ our Saviour. Amen."

A public breakfast was given by the archdeacon, on this occasion, in two large tents erected near the spot for the purpose, at which the governor and all the most respectable individuals who attended were present; when his lordship, by deputation of the school-committee, returned thanks in a most appropriate speech, to his excellency the governor, and to

the other distinguished individuals present, for the support they had given to the institution, and especially for countenancing it by their presence.

Another principal object of the bishop's attention, while at Bombay, was to procure subscriptions in aid of Bishop's College. His lordship had, indeed, borne this in mind at all the stations during his visitation. In Bombay, however, at the suggestion of the archdeacon, he had succeeded in establishing, throughout the archdeaconry, district committees, in aid of this important object. In a letter to the Society for Propagating the Gospel, his lordship remarks: "The plan (first suggested to me several months ago, by my valued friend, archdeacon Barnes, but which, from the circumstances under which I was placed, I could not adopt before my arrival in this presidency) has now, I rejoice to say, been carried into effect for this archdeaconry, under auspices the most favourable, and with a degree of success which, under the Divine blessing, I must ascribe to the admirable manner in which the public mind had been previously prepared to receive the measure, by the public exhortations and private and personal influence and popularity of the archdeacon. The benefactions already announced amount to seven thousand Bombay rupees, and the annual subscriptions to one thousand five hundred."

The harassing and exhausting journey which the bishop had performed, might have furnished him with a justifiable excuse for not officiating publicly in Bombay any more frequently than was really indispensable; but so important did he consider the work to be in which he was engaged, that he lost no opportunity of making known from the pulpit the glad tidings of the gospel. Besides discharging publicly his episcopal duties, he preached every Sunday in the place where he happened to be, and on most occasions twice.

On Whit-Sunday, May 22, his lordship delivered a most impressive and useful sermon on the conversion of the heathen, from Acts, ii. 38, 39; which he afterwards consented to publish at the particular and united request of the archdeacon and the European civil authorities, who were present at its delivery. Never were the arguments of the opponents of missions more triumphantly refuted, nor the inducements to engage in it more powerfully stated.

Adverting to the specious but fallacious argument frequently employed by the opponents of missions, that the heathen may possibly be saved in some way without the Gospel, his lordship remarks: "It is not, indeed, necessary for my argument, and it is far, very far, from my inclination, to determine rashly of the final state of those that are without, and must stand or fall to that great Master only, whose throne is established in righteousness and judgment. But whatever mercy may be shown to those that offend in ignorance; whatever benefits may emanate (through the uncovenanted bounties of God) from the death of Christ, towards those on whom the light of the Gospel has not shined; yet, doubtless, (if we would not resolve the privileges of the Gospel into a nullity,) a faith in Christ must be the entrance to a more certain salvation; and, if idolatry itself be a practice (as we find it described, both in the prophetic and in the apostolic writings) no less offensive in itself to God, no less subversive of the morals of men, and no less a criminal breach of the law of nature, than it is inconsistent with the dictates of natural reason, and with those notions of the Almighty, which even the visible creation inculcates, it is impossible to contemplate the spiritual state and spiritual prospects of very many of those by whom we are surrounded, without a painful apprehension of

the issue of such errors, and a very earnest wish and prayer, that the knowledge and sanctifying grace of the Gospel may be communicated to them."

During his lordship's detention in Bombay, which was protracted nearly a month longer than he expected, by enquiries into the conduct of one of the chaplains in the district, which he thought it requisite to make, his lordship, in company with the archdeacon, went a journey of some days into the Deckan, to examine the state of religion in these parts. In their anxiety to dispatch their journey with as little delay as possible, they travelled two successive nights, in their palanquins, notwithstanding the heavy rains that still continued to fall. The result was, that by the time his lordship reached Poonah, a city standing in the centre of an elevated plain, 2000 feet above the level of the sea, and the chief British settlement in the Deckan, containing 100,000 inhabitants, he was so seriously indisposed, as to be compelled for a day or two to keep his bed. Finding himself, however, a little better by the following Sunday, nothing could dissuade him from consecrating the church; preaching, and administering the rite of confirmation to those who were candidates for it, though such was the weak state to which he was reduced, that he was compelled, after each service, to retire immediately to bed. His lordship was provided with excellent accommodations, in a bungalow belonging to a gentleman named Chaplin, by whom he was most hospitably and kindly treated.

At Poonah his lordship had an interview with sir Charles Colville, whom he persuaded to rescind his order to prohibit the soldiers in the different cantonments from taking the books belonging to the station-library, from which he hoped essential good would arise. It was at this city that his lordship's intimacy with Mr. Robinson, who was the

chaplain of the station, where his labours had been very acceptable, commenced; and it was here that his lordship appointed Mr. Robinson as his chaplain; an appointment which became a mutual source of much comfort, there being between his lordship and Mr. Robinson, an entire congeniality of feeling, on the great subjects connected with the prosperity of the church in India, and an equal degree of zeal, to carry into effect every plan that would be likely to promote the cause of the Redeemer, in the most prudent and least offensive manner.

On his lordship's return from Poonah, he very narrowly escaped the bite of one of the most venomous animals. "We were on our guard," he writes, "against scorpions and centipedes, of which the tavern-keeper told us he had killed many within the last few days; and I was a little startled, while passing through a low door-way, to feel something unusual on my shoulder, and on turning my face round, to see the head of a snake pointed towards my cheek. I shook him off, and he was killed by a servant. He was a small green one, mottled with a few black spots. Some of those who saw him, declared him to be very venomous, others denied it, and it unluckily did not occur to me to examine his fangs. Whatever were his powers of mischief, I had good reason to be thankful to Providence that he did not bite me; for besides the necessity, under the uncertainty of his poisonous nature, of using painful remedies, I should have had to bear many hours' suspense between life and death."

Of Bombay, his lordship's opinion was, that although it was now become a considerable place, yet "the island, as well as most of those in its neighbourhood, was originally little more than a cluster of small detached rocks, which in the course of time became united by the gradual progress of

coral-reefs, aided by sand thrown up by the sea, and covered with the vegetable mould occasioned by the falling leaves of the sea-laving coco. The Bombay houses are, externally, less beautiful than those of Calcutta; having no pillared verandahs, and being disfigured by huge and high-pitched roofs of red tiles. They are, generally speaking, however, larger, and on the whole, better adapted to the climate."

His lordship left Bombay, accompanied by his new chaplain, Mr. Robinson, on the 15th of August; and notwithstanding his long detention there, and the great anxiety he felt to prosecute his journey, yet so kindly had his lordship been treated, during his residence of nearly four months in this place, and so many friendships had he formed there, with individuals and families, all of them highly respectable, and some unusually intelligent and well-informed, that the parting interview was one of mutual and deep regret. "I had found," he says, "old acquaintances in sir Edward West and sir Charles Chambers, and an old and valuable friend in archdeacon Barnes. Above all, however, I had enjoyed the splendid hospitality, unremitting kindness, and agreeable conversation of Mr. Elphinstone, the greatest pleasure of the kind I have ever enjoyed, either in India or Europe. He is, in every respect, an extraordinary man, possessing great activity of body and mind, remarkable talent for, and application to public business, a love of literature, and a degree of almost universal information, such as I have met with in no other person similarly situated, and manners and conversation of the most amiable and interesting character. With a temperance almost amounting to rigid abstinence, he is fond of society, and it is a common subject of surprise at what hours of the day or night he finds time for the acquisition of knowledge. No gover-

nor in India pays so much attention to schools and public institutions for education. Of the charge brought against him by an amiable, but in this respect, mistaken man, 'that he is devoid of religion,' I can only say that I saw no reason to think so. On the contrary, I was most agreeably surprised to find that his conduct and conversation, so far as I could learn, had been always moral and decorous, that he was regular in his attendance on public worship, and that his views appeared to me, on all essential subjects, to be doctrinally correct, and his feelings serious and reverential; and that he was not only inclined to do, but actually did more for the encouragement of Christianity, and the suppression or diminution of suttees, than any other Indian governor."

His lordship had now about half finished the visitation of his immense diocess, and the following extract from one of his letters, will show with what genuine humility he contemplated his post and looked forward to his future labours. "I have found much to interest and delight me during my long journey: many things, however, have kept me from forgetting its peculiar and appropriate object, as you will believe when I mention that, though many of my Sundays were, of course, necessarily passed in wildernesses remote from European or Christian society, yet I have found occasion and opportunity to preach above fifty times since I left Calcutta. And though I have certainly not shut my eyes to the different objects of interest and beauty, near which my route carried me, I can truly say, that I have never gone out of my way in pursuit of such objects, and have been in no place where I had not professional duties to perform, or which was not in the direct road to the performance of such duties. After all, however, in looking back at the vast and promising field which I have passed, my heart is ready to sink when I

recollect how much more I might have done, and how many things I have omitted or hurried over. Another time, if I am spared to perform the same journey again, I shall know better how to arrange my plans, and Heaven grant that I may be more diligent in carrying them into effect!"

The Discovery, commanded by captain Brucks, was now lying in the harbour in readiness to receive his lordship, who embarked on the 15th August, and after a pleasant voyage of ten days, arrived off the island of Ceylon, and on the 25th entered the spacious and beautiful harbour of Point-de-Galle, which is situated at its southern extremity, and over which the sea foams and dashes majestically. A salute was fired from the fort; and on landing, his lordship was met by Mr. Glenie, the senior chaplain, the mayor, and the church-missionaries, and was conducted to the collector's house, where he was politely received and hospitably treated. His lordship's intention was to have proceeded the next day into the interior, that he might pass the following Sunday at Colombo: but the incessant and heavy rains rendering this impossible, he determined to spend the day at Galle, though there was neither chaplain nor resident church-missionary in the place; the duty in the church being performed alternately by two church-missionaries at Colombo, with the assistance of the Wesleyan missionary who lived in the place, and who occasionally preached in the church. On Sunday morning his lordship confirmed about thirty individuals, (who had been regularly prepared for it by one of the missionaries,) and preached at the close of the service. Mr. Robinson preached in the evening; the congregation on both occasions was very numerous and attentive.

At three the next morning, August the 29th, they set out for Colombo, crossed the first river by day-

break, and arrived before the heat of the day became excessive, at a resting-place, situated on an elevated spot, and commanding a very extensive and noble view of the sea. Here they remained till the air became more cool, when they again started as before, in their palanquins, passing through a population consisting almost entirely of fishermen, and in a tract where they could often view the sea, breaking wildly over large insulated masses of coral-rock. They halted for the night, at the end of a sixteen miles' journey, in a resting-house, standing on the estuary of a broad river near the sea, where the scenery was extremely beautiful.

At four the next morning they crossed the river, and proceeded onwards. "Here, for the first time," writes his lordship, "I saw the bread-fruit tree, growing to an immense size, and with gigantic leaves, shaped like those of the fig-tree; the jamba, or rose-apple, strewing the ground with its elegant scarlet flowers; and the cotton-tree, with many others, whose names I did not know." After reaching Caltura, a small fort which lay in his lordship's route, he was kindly assisted on his journey by Mr. Rodney, who took him and Mrs. Heber in his carriage to Paltura, where, after crossing another river, they were met by sir Edward Barnes's carriage, in which they were conveyed to Colombo, through the fort, to a comfortable house provided and furnished by government, standing on the borders of a spacious lake, but commanding a fine view of the sea. "In the evening," says his lordship, "we dined at the governor's, and were most kindly received by sir Edward and lady Barnes; a small and agreeable party was present; but I was much tired, and glad to go home early."

The greater portion of the next day was taken up in receiving visits from the different influential individuals in the island. The chaplains, the church-

missionaries, and three Wesleyan missionaries waited upon his lordship, and were most politely and kindly received. All, on retiring, expressed themselves as being highly delighted with the bishop's condescension, affability, and amiable manners. Mr. Ward, the eldest church-missionary, exclaimed, "This is, indeed, the true spirit of a Christian bishop, and seems like the golden age of the church restored."

Due preparations being made, his lordship held his visitation on the 1st of September. This was one of the most interesting meetings that was perhaps ever witnessed. Impressive as it always is to witness a bishop addressing his clergy from the altar, it was on this occasion peculiarly so. All the colonial chaplains and church-missionaries, with the exception of one, who was detained by indisposition, were present. The situation in which it was held, in the midst of a heathen population, sunk in the grossest darkness and superstition, where, only twenty years before, acts of almost unheard-of cruelty and barbarity were notorious. To see in this very place an English prelate, full of love to God and to the souls of men, surrounded by his clergy, all men of prudence and zeal, and two of them natives, who had been regularly ordained for the Christian ministry; to witness the apostolic earnestness with which the excellent bishop interested himself through the whole service, was a spectacle that must have been in the highest degree gratifying to every one present, while it could not fail to have been the cause of rejoicing among the angels of God in heaven.

The next objects that claimed the attention of his lordship were the schools, of which government had already one hundred under their control in the island. Their proponents for catechists were not, however, so well instructed themselves as the bishop

could have wished; and his desire was to devise a plan by which these individuals might be put into a way of acquiring such additional information as would gradually fit them for admission into holy orders; thus laying the foundation for the establishment of a regular parochial clergy throughout the island: a plan which, difficult as it would be in many respects, to carry it into effect, was nevertheless certain to be connected with so many signal advantages, not only to the catechists themselves, but to the whole population of the island, both native and British, as to justify any efforts that might be made to facilitate its accomplishment.

On the 4th of September, the bishop preached to a crowded congregation, in St. Thomas's church. The heat being great, and the place close and ill-constructed, rendered the service to his lordship oppressive and exhausting, though he preached with all his accustomed energy and zeal. Almost the whole of the following day was taken up in considerations and arrangements with archdeacon Glennie, respecting his lordship's visitation. On the 6th, he went with Mr. Robinson to the principal church-missionary station at Cotta, where his lordship was respectfully received by Mr. Lambrick, a most active and truly excellent man, formerly tutor at Eton, the society's aged and venerable missionary on this station; who "in behalf of his brethren," says Mr. Robinson, "read an address to his lordship, most touchingly and admirably worded, expressing their joy at ranging themselves under his paternal authority, their gratitude for his kindness, their thankfulness for his present visit, and at seeing a friend, a protector, and a father in their lawful superior." The address was neither read nor heard without tears. The bishop, though he had no previous intimation of their purpose, returned a most kind and affectionate an-

swer, attaching to himself still more strongly the hearts which were already his own. His utterance was ready, and only checked by the strong emotions he felt at the time. The scene was to me most beautiful. We were embowered in the sequestered woods of Ceylon; and yet here was a transaction worthy of the apostolic age; a Christian bishop, with his heart full of love and of zeal for his Divine Master, received in his proper church by a body of missionaries of his own church, who with full confidence and affection ranged themselves under his authority, as his servants and fellow-labourers. It realized my ideas of true missionary effort. After breakfast, the schools were collected, in a large, open, but roofed place, used occasionally for preaching. His lordship examined them all, about two hundred; spoke to them, and catechized them. At twelve we returned home; the bishop rejoicing at what he had seen, and I, in having the privilege to share in his joy. Would to God every missionary station could exhibit the same beautiful sight of zeal and church order!"

His lordship presided at a meeting of the District Committee of the Society for Promoting Christian Knowledge, on the 7th, and examined afterwards nearly one hundred and sixty boys in the seminary, under the care of Mr. Armour. The next day he confirmed about two hundred individuals, half of whom were Europeans and the rest Indians. On his return home, he declared that he never before witnessed so delightful a service, and had never felt his heart so much interested for the candidates: "it was evident, indeed," says Mr. Robinson, "from his whole appearance at the altar. All were struck with his fatherly manner, and deep seriousness in the imposition of hands. It is impossible to tell how much he is beloved and honoured here; but I begin seriously to tremble for his life. It seems hardly

possible for his frame (which is but slight) to bear long such labour."

At seven on Sunday morning, the 11th, his lordship attended the Malabar church, and took some part in the service. At eleven, he preached at the English church in the fort, in aid of Bishop's College, and afterwards administered the sacrament. At four he attended the Cingalese church, and pronounced the benediction; and in the evening he was again present in the English church. "At the close of the day," says Mr. Robinson, "on my remarking, 'I fear, my lord, you are exhausted;' he said, 'I am tired indeed, but I would give some years of my life for such days as this.'"

The next day his lordship attended a meeting convened to choose a committee and form a society, to promote the propagation of the Gospel, but more specifically, in aid of Bishop's College. His lordship himself set a noble example of liberality, giving a donation of £300; and though the meeting was not numerously attended, yet £250 was immediately subscribed, in addition to what had been collected the previous day; and the subscriptions that were subsequently received, far exceeded the most sanguine expectations of all its friends.

The bishop held another confirmation on the 13th; and by four the next morning, accompanied by his wife, his chaplain, the governor, and a few other Europeans, he set out for Candy, a station seventy-eight miles further up the island The journey was most interesting; and though for the first twenty-five miles the country was flat, yet it became afterwards hilly and even mountainous, "to a degree," says Mr. Robinson, that "drew from us, during the whole afternoon, one continued exclamation of wonder and delight. It is quite hopeless to attempt any description of the scenery. The bishop says there is nothing like it in the world.

The hills, whose forms are most glorious, are literally masses of rock, clothed (how it is possible I know not) with trees of exquisite foliage, and creepers, in luxuriant beauty, throwing over them their light and elegant drapery."

At Warakapole they halted for the night, and the next morning proceeded by the new road, over the mountains, which had been recently cut with immense labour, by government, making it possible to perform the journey from Colombo to Candy in one day, instead of seven, which it formerly took. "This road," remarks Mr. Robinson, "is cut on the side of the mountain. Above it, for some hundred feet, is rock almost perpendicular, literally covered, to the very summit, with the finest trees, with ten thousand varieties of creepers; below is a precipice exactly similar, ending in beautiful reposing valleys, and the view stretching on to other hills and mountains of equal beauty." Passing along this road, they had a fine view of the highest mountain in Ceylon, said to be about eight thousand feet above the sea. It is called Adam's Peak, because, the Mussulmans say, it was here that Adam first alighted, after his expulsion from Paradise; and they even point out a place, resembling in some degree the shape of a human foot, where they maintain he stood on one foot till his sins were forgiven."

His lordship reached Candy on the 25th, about noon, and was most kindly received and entertained at Mr. Sawyer's. The following day he was conducted by the governor to some of the most beautiful spots in this part of the island; and on the 17th he visited the school which was under the superintendence of Mr. Browning, the missionary for the station, and was then only in its infancy. His lordship examined the children, to ascertain the progress they had made, and was highly pleased with their attainments, and much gratified with the neatness,

order, and good management that seemed to prevail.

At seven in the morning of Sunday the 18th, his lordship held a confirmation in the audience-hall of the late king; the very spot where, only a few years ago, the most revolting barbarities were practised. At eleven, he preached in the same place, there being no church at this station; and divine service was again celebrated in the evening; and at the bishop's request, an evening service was in future continued. In adverting to the place where they had been worshipping, after they had returned home, Mr. Robinson remarks: "I was mentioning to the bishop how forcibly it had struck me, during the service, that in that hall, where, a few years ago, the most savage tyrant received his miserable subjects, a Christian prelate was now administering the solemn ordinances of our religion. He leaned his head on his hand, and burst into tears. 'How wonderful,' said he, 'is the providence of God, in the economy of his church! Never was any people entrusted with such a power of doing good as England now is! What a fearful responsibility rests on the government and its ministers; on the nation and all its children; and, above all, on our church and its rulers! Such were the remarks made in the palace of the deposed emperor of Candy on this memorable morning."

The bishop left Candy at sun-rise on the 19th, on his return to Colombo, where, after a pleasant journey, he arrived in the evening of the following day. His lordship held a second confirmation in Colombo on the 21st; and afterwards ordained Mr. Armour, who had formerly received deacon's orders from bishop Middleton. The next morning he presided at the first clerical meeting established at his lordship's suggestion for the purpose of giving missionaries and chaplains, who were all

of one communion, an opportunity to strengthen each other's hands, and to encourage each other in the arduous work in which they were engaged. "Several important points," remarks Mr. Robinson, "were discussed, and the bishop entered with great life and energy into the business. His address to the clergy, and fatherly benediction at the end, were full of feeling, and made a strong impression upon all. At the close of the meeting the archdeacon delivered an address to his lordship, in his own name and that of the clergy, expressive of their thankfulness, reverence, and affection. Nothing could be more unexpected; but the bishop's answer was very noble, and all parted with many tears."

The following truly Christian address was afterwards sent to the bishop, signed by the archdeacon, the chaplains, and the missionaries, in and around Colombo: "To the right reverend the lord bishop of Calcutta. May it please your lordship, we the acting archdeacon and clergy of this archdeaconry, acknowledge with thankfulness the benefits we have received from your lordship's visitation of this part of your diocess. We ascribe it to the Father of lights, from whom every good and perfect gift cometh, that your lordship has been made his chosen instrument, as we trust, for promoting the spiritual benefit, as well of the clergy over whom he has appointed you overseer, as of all orders of men who have come within the sphere of your lordship's influence. We feel it necessary, my lord, to restrain the full utterance of our feelings on this occasion; but we must beg to be allowed to express our ardent hopes that your devoted piety, your unwearied zeal, your judicious counsels, and your most conciliatory kindness, may have produced in us desires, not ineffectual, to press forward also in our holy vocation. The encouragement we have unitedly derived from your lordship's presence among us, tends greatly to

strengthen our hands. In the consciousness that by the gracious providence of our heavenly Father, we have collectively and individually the same wise and affectionate counsellor; and in recognising this tie that connects us with your lordship, we feel more than ever that we are fellow-labourers together, peculiarly called upon to bear one another's burdens, and to provoke one another to love and to good works. In conclusion, my lord, we pray that the great Shepherd and Bishop of our souls may still more richly endow you with his heavenly grace; strengthening you for the great work to which he has called you, prolonging your valuable life for the good of his church and people, and at length, after having honoured you as his servant, to gather into his fold great numbers from among these eastern nations, may give you, together with them, an abundant entrance into his heavenly kingdom." To this admirable address his lordship returned a most suitable reply.

Nothing could exceed the kindness with which the bishop and Mrs. Heber were received by sir Edward and lady Barnes, and the hospitality and very respectful attention with which they were treated by all in Colombo. This made their parting interview, which took place on the 23d, one of mutual and deep regret. Early in the morning they quitted the place, with fond anticipations (never to be realized) of visiting it again the following year, when it was his lordship's intention to have penetrated further into the island.

Being kindly accommodated with the governor's carriage, they reached Ben Totte this day, where they halted for the night; and long before day-break the next morning, were on their way to Baddagame, another missionary station; a lovely spot, not far out of the direct road, where a church was erected which was surrounded by several large and populous villages. The next day, Sunday,

his lordship consecrated the church, and preached to a numerous congregation. In the afternoon he confirmed about twelve individuals, after which Mr. Robinson preached; and the services of the day all proved highly interesting, leaving impressions on the minds of all present, not soon to be effaced.

Of Messrs. Ward and Mayor, the missionaries of this station, the following interesting testimony is recorded in his lordship's journal: "Here we found two very young men, with their wives and children, separated from all European society by many miles, devoting themselves entirely to the service of their Maker, in spreading his religion among the heathen. The two families, indeed, seem to form but one household, living together in Christian fellowship, with no object in view but to serve God and to benefit their fellow-men. I have seldom been more 'gratified, I may say affected, than by this sight. I am aware how strong a prejudice there exists in many quarters to missions in general; but I felt that if one of their strongest opponents could have witnessed what I have seen in this spot, and could have informed himself of the real good that is doing, not here alone, but by the other missionaries in the island, by the silent, judicious, and unwearied labours of these good men, his opposition must have ceased."

His lordship proceeded on the 26th to Galle, for Calcutta, where his presence was now greatly needed. The Discovery was lying in readiness to receive him; but he was detained by adverse winds till the 29th. His lordship embraced the opportunity this delay afforded him, of visiting the school conducted by Mrs. Gibson, which he was pleased to find she had managed greatly to her credit. The wind becoming fair on the 29th, they embarked and had a fine run out of the harbour.

Of his lordship's visit to this island, he writes in

a letter to archdeacon Barnes: "I have spent a very interesting month in Ceylon; but never in my life, to the best of my recollection, passed so laborious a one. I really think that there are better hopes of an abundant and early harvest of Christianity here; while, at the same time, there are more objects connected with its dissemination and establishment, which call for the immediate and almost continued attention of a bishop, than are to be found in all India besides. I hope I have been partly enabled to set things going; and design, in the course of my visitation of Madras, next spring, to run over again for a week or ten days. Mr. Glenie, the new archdeacon, is a very valuable man; and the church-missionaries in this island are really patterns of what missionaries should be—zealous, discreet, orderly, and most active. The cause of Christianity is, I hope, going on well here. Conversions are taking place, if not rapidly, yet steadily; and the rising generation afford excellent hopes of repaying richly, and even in our own time, the labours of the good men, who have given up parents, and friends, and country, to make known the way of life to the perishing heathen. I have had myself the pleasure of confirming, in this island, three hundred individuals; and had I been able to go to Goffna, I am assured I should have had at least one hundred more. Surely this should encourage our best hopes and best expectations, and should fill us with gratitude to God, 'who has already made the fields white unto the harvest.' It is a circumstance of great comfort to me, that in all the good which is done, the church of England seems to take the lead. Still very little is done in comparison with all which is to do."

CHAPTER XVII.

The Bishop's voyage from Ceylon—Arrival at Calcutta—Interest taken by his Lordship in Bishop's College—Ordination of Abdul Musseeh—Visit to Chinsurah—Commences his second visitation journey—Voyage to Madras—First sermon there—State of the schools—Suggests the propriety of having an evening-lecture—Preaches the first evening-sermon in Madras—Reaches Pondicherry—Cuddalore—State of the mission there—Temple of Siva—Arrival at Tanjore—Confirmation service, and charge—Visit to the Rajah—The Bishop's persevering exertions—Parting address to the missionaries—Illness of Dr. Heyne, and great attention paid him by his Lordship.

Owing to his lordship's dangerous and very tedious voyage to Calcutta, he did not arrive there till the 21st of October. The Discovery encountered, on the 17th, a most severe gale, which proved destructive to another vessel, if not to more, in the same sea; as they picked up, while cruising about the next day, in hopes of meeting a pilot, the crew of a ship which had gone down during the gale, consisting of thirty-nine individuals, who, having escaped in the boat, were now tossing about in the sea, with scarcely any provisions; and whom his lordship's detention was thus providentially made the

means of rescuing from their perilous condition, greatly to the joy of himself and of all on board.

His lordship landed at Calcutta on the 21st, having been absent, in the visitation of only one part of his vast diocess, fourteen months; during which he had travelled through a greater extent of country, and had encountered more perils than perhaps had ever fallen to the lot of any other Christian bishop since the days of the apostles; and yet he had still to traverse the immense tracts of southern India before he could be said to have completed his visitation. In the Calcutta Church Missionary Society's Report, it is well remarked, that his lordship, by manifesting in every place the liveliest zeal for the missionary cause, had gladdened the hearts of the native Christians, and brought them into close connexion with their episcopal head; thus teaching them to regard him as their chief pastor.

Owing to the long absence of the bishop from home, much important ecclesiastical business had unavoidably accumulated; and as he proposed setting off again to complete his visitation, in the course of two months, not a moment's time was now to be lost. Instead, therefore, of his having a little relaxation to recruit his exhausted strength, preparatory to his next arduous journey, his mind was so incessantly employed, that he became more, rather than less, fatigued.

Hearing that archdeacon Barnes was on the eve of sailing for England, his lordship wrote him a brief but affectionate farewell-letter, remarking, at the close: "And now, my dear and valued friend, accept my best adieus, and my thanks for the pleasure and advantage which I have received from your advice, your agreeable conversation, and your unvaried good-nature and kindness. You have my best prayers for your safe passage and your speedy and happy reunion with those who are most

dear to you. In India we shall miss you sadly: but who, under such circumstances, could urge you to remain any longer?"

The first object of his lordship's care, after his return to Calcutta, was Bishop's College, which he regarded justly as of the greatest importance in promoting the spread of Christianity in India. With the discipline enjoined, and the method of instruction pursued by principal Mill, on the soundness of whose judgment he placed the greatest reliance, he was indeed perfectly satisfied; but the college itself was still very far from being completed, and the subscriptions received for its support, though most liberal, both in England and in India, had been found insufficient to the expenditure. Owing to his lordship's indefatigable exertions, subscriptions to the amount of twenty-four thousand sicca-rupees had already been made towards it in India; but even this, with the munificent benefactions received from the societies in England, was found to be insufficient, though it was laid out with the most scrupulous economy, to complete the building, on the extensive scale projected by bishop Middleton: and much more was necessary to be done than had been comprised in his plan, as he had made no provision for building printing-offices to the establishment, making roads, or draining the land, which it was really necessary to do to promote the health of the students.

"Of the great talents, splendid liberality, and illustrious piety of bishop Middleton," remarks his lordship, "God forbid that I should ever speak without reverence. It is impossible to see what he has done, and what an impression he has left in India, without honouring him and loving his memory, as one of the best and wisest prelates whom the English church can reckon among her worthies. But I may be allowed to say, that in the situation

and style of building which he adopted, and other circumstances connected with his designs, he appears to have derived his information from very incompetent sources; and that, had his life been prolonged he would have encountered abundant mortification and disappointments, on which he probably little calculated. Still the college which he has left behind, though it might have been more providently begun, is a beautiful monument of his taste and genius; and conducted as it is by Mr. Mill, who is never to be named without praise, it bids fair to confer more important advantages on India than any thing which England has yet done for this most interesting part of her foreign empire."

On the 21st of December, 1825, after an excellent sermon from archdeacon Corrie, the bishop admitted to episcopal ordination several individuals, most of whom owed their conversion principally to the labours of the archdeacon. Among these was Abdul Musseeh, an individual of high respectability, of great zeal and of considerable attainments. The service, which is at all times impressive, was on this occasion peculiarly so. Here was an experienced individual, of a rich family, and of a highly-cultivated mind, solemnly separating himself from all secular and worldly affairs, and devoting himself solely to the service of God. "The well-known character of all the candidates," remarks Mr. Robinson, "and the bright prospects of futurity which opened upon the mind, as the probable result of this day's services, conspired to make the scene one of deep and powerful interest."

It was increasingly evident, from the whole of his lordship's engagements, and more especially from his public discourses, that his zeal in promoting the spread of Christianity, not only continued unabated, but become every day more intense. In almost

every sermon he preached, the subject of individual activity in the Redeemer's cause, in some of its bearings at least, was powerfully and eloquently enforced. The zeal of his lordship was not, however, confined exclusively to the subject of missions; though he never overlooked its paramount importance. He was, on all occasions, the steady friend of humanity, and the unflinching patron of benevolence. Every institution formed for the alleviation of distress, in whatever form, or among whatever class it appeared, was sure to find in him a firm friend and a powerful advocate. Accordingly he preached a most impressive sermon on Christmas-day, 1825, in the cathedral at Calcutta, in behalf of the Society for the Relief of distressed Europeans, as he had done the preceding year. His lordship selected for his text, those most appropriate words, "Glory to God in the highest, and peace on earth, good-will to men."—Luke, ii. 4. And after strikingly illustrating the fact, that the incarnation of the Redeemer was the subject of rejoicing to angels as well as to men, he concluded his discourse by such irresistible appeals, in behalf of the object for which they were assembled, as could not fail to make a deep impression on the minds of all present.

Early in January, 1826, the bishop visited Chinsurah, a town about twenty miles from Calcutta, which had then been recently transferred by the Dutch government to the English. His lordship was not a little delighted to find, that though there were three missionaries from different societies here, yet they all lived in harmony and peace, evidently making it their great object to promote the spread of Christianity, without murmurings, or disputings, or the least compromise of principle. He preached on Sunday the 8th, to a numerous congregation, when Mr. Mundy, of the London Missionary

Society, gave up his service on the occasion, and became a hearer; bringing with him all his flock.

While at Chinsurah, his lordship caught a severe cold, in looking over an old uninhabited house, in a damp unfrequented spot, given by the government at his request for the erection of a school-house, and a house for the clergyman. This brought on a severe attack of fever, which confined him to his bed several days, and from which it is doubtful whether he ever entirely recovered. Such, however, was his zeal in the Redeemer's cause, that as soon as he became convalescent, he was again most actively engaged. Nor could he be dissuaded from undertaking his second visitation-journey, though he was evidently still suffering under the effect of his late attack.

On the 30th of January, his lordship left Calcutta, "with a heavy heart," as he says, "to visit Madras and the south of India. It cost him much painful feeling to be once more, thus early, torn from the bosom of his family, for many months; but he again nobly made the sacrifice of private feeling to public duties. He was accompanied by his chaplain, an individual eminently qualified for the office. They went down the river by boat, to Fultah, a village densely populated, but situated in a most unhealthy spot. The bishop was much indisposed on the morning of the following day, but recovered towards the evening, and as they did not embark till the 2nd of February, he wisely embraced the time thus afforded him to procure a little relaxation.

The pious tone of his lordship's feelings will be seen by the following extract from a letter of this date, to a friend whom he very highly esteemed, who had recently recovered from a severe attack of illness, brought on principally, as the bishop had reason to suspect, by indiscretions, and whom he thus tenderly reproves: "I hope you are by this time quite well again; and am inclined to think that the severe discipline which

you have undergone, during your recent illness, may be of eventual advantage to your health. That it may be so, however, I hope you will be more strictly abstemious than (forgive my saying so) I think you have lately been in your diet; and that you should wean your mind from a too careful and earnest attention to your own symptoms, both bodily and mental; learning to trust God more entirely and hopefully, that his providence and love for you, in Christ Jesus, will do more, far more for you than you can for yourself; and that, if you cast your care on him, he will care for you. Excuse me, my amiable friend, for giving you these hints, which are prompted by a sincere regard for you, and an earnest desire that you may be both healthy and happy. But the truth is, I have observed, during my late stay in Calcutta, that you sometimes took more variety, both in dishes and in wine, than seemed to suit your health; that I have long been led to fear, I hardly know why, that you have resorted to still more seductive and dangerous palliations of the pain which you have, I know, often suffered; and that I have long been aware, in the honest humbleness of your contrite heart, you have thought more painfully, than one who cherishes a firm faith on the Rock of ages, and an ardent desire after holiness, need to do. Remember who He is on whom you have hoped. Be sure that both body and soul are safe under His protection, so long as we wait patiently on Him, and resist the temptations against which we are called to struggle; and believe me, that while this hope continues to increase in you, both body and soul will derive a daily increase of strength and cheerfulness. God Almighty bless you, in your worldly and spiritual affairs! May he grant me, if it be his blessed will, to see you again in health and happiness on earth, or, if not there, in a blessed eternity."

The bishop embarked in the ship Bussorah Mer-

chant, on the 2nd of February. There were on board, beside the ship's crew, a detachment of invalid soldiers, all of them bound for England, though it seemed likely, from the wretched condition to which many of them were reduced, that hardly any would survive the passage. Finding this to be the case, "his lordship, the next morning," says Mr. Robinson, "came into my cabin, and proposed, as they were probably in a very ignorant and demoralized state, it might be of great use to them, during the voyage, if we were to go down alternately every morning to instruct them and to pray with them. I begged him," says Mr. Robinson, "not to interrupt his own most important avocations for these duties, which I would gladly undertake alone, if he would commission me so to do; but he would by no means consent to relinquish his share in them. 'I have too little,' said he, 'in my situation, of these pastoral duties, which are so useful to the minister as well as to his people, that I am delighted at the opportunity thus unexpectedly afforded me; it will remind me of dear Hodnet. Besides it is very possible that the mere circumstance of my going down may impress them more strongly, and incline them more to listen to us both.' He had his Prayer-book in his hand; and after speaking to the commanding officer, he went immediately below. Is not this," asks Mr. Robinson, very properly, "worthy of a Christian bishop? What inexpressible dignity do such simple labours add to his high and sacred office!"

There were about thirty of these invalids, with some women and children, all of whom seemed to be suffering, more or less, from the pernicious practice of drinking spirits. "Nothing," remarks his lordship, "can be more foolish, or in its effects more pernicious, than the manner in which spirits are distributed to European troops in India. Early

every morning a pint of fiery, coarse, undiluted rum is given to every man, and half that quantity to every woman: this the greater part of the new-comers abhor, in the first instance, or would, at all events, if left to themselves, mix with water: the ridicule of their seasoned companions, however, deters them from doing so; and thus a habit of the worst kind of intemperance is formed, in a few weeks, more fatal to the army than the swords of the Jâts, or the climate of the Burmese. If half the quantity of spirit well watered were given, at a more seasonable hour, and to compensate for the loss of the rest, a cup of strong coffee allowed to each man every morning, the men would be quite as well pleased, and their bodies and their souls preserved from many dreadful evils."

Among the passengers in the Bussorah, was a lady who was going to England to recruit her health, taking with her an infant child, only two months old. On the 11th, the infant was seized with convulsions, and after lingering a few hours breathed its last. Deeply sympathizing with her, the bishop failed not to use every means in his power to alleviate her distress, and to soothe the anguish of her wounded spirit. "Repeatedly," says Mr. Robinson, "has his lordship been heard in the cabin, comforting her, and praying with her; and in the intervals, in his own cabin, I often hear him weeping and praying for her. I have never seen such tenderness, never such humble exercise of Christian love. Alas! how his spirit shames us all! Thank God that I have seen his tears, and that I have heard his prayers, his conversation with the afflicted mother, and his own private reflections on it. It has made me love him more, and has given me a lesson of tenderness in visiting the afflicted, that I trust will not be in vain. I did not do him justice: I did not think he was more fitted (as he really is)

for the sick room and the dying bed, than the crowded audience and the theatre of the world."

They were more than three weeks in completing the voyage to Madras, during which time his lordship laboured indefatigably to make himself useful to all on board; but especially to those whose worn-out constitutions and emaciated frames but too plainly told that they had nearly run their journey of life. He preached every Sunday, and was pleased to find that the most respectful attention was paid to his discourses. Indeed it was impossible not to respect him; such was the gentleness of his manners, and the amiableness of his conduct, that when he left the vessel, on his arrival at Madras, there was not one who did not view it as matter of regret; and the manner in which they all took their leave of him, showed how much he had become endeared to them in the course of the voyage.

His lordship landed at Madras on the 25th of April, 1826; and was met on the beach by captain Grant and colonel Taylor, who conducted him to a commodious house, provided by government for his accommodation. Here he remained a fortnight, during which time he preached, reckoning charge and confirmation addresses, eleven times, besides presiding at a numerous meeting of the Society for Promoting Christian Knowledge, visiting six schools, and replying to a large packet of letters. His first sermon was at the presidency-church, in the morning, to an overflowing congregation, from Philippians, i. 21; "To die is gain." "The remembrance of which," says Mr. Robinson, "will never be effaced from the minds of those who heard it; not only for its many striking beauties, but as being almost a prophetic intimation that he was then hastening to the last scene of his earthly labours. How little did they imagine, while hanging on his lips,

that the triumph of the Christian was so soon to be fulfilled in him!"

On the 8th of March his lordship held a confirmation at St. George's, when there were no less than four hundred and seventy candidates. The next day he rode to the military station at Poonamallee, ten miles distant from Madras, and confirmed a hundred and five individuals. On the 10th he held his visitation, and delivered a most impressive charge. Fourteen ministers were present, including missionaries, who all spent the evening with his lordship; and his delightful conversation, and the sincere and earnest prayer which he offered up on their dismissal, made an impression on their minds never to be forgotten.

Among the sermons preached by the bishop in Madras, was one which his lordship delivered in St. Mary's church, on Romans, vii. 24, 25, entitled "Sin and Grace," which has since been published in the volume of his sermons preached in India. It is difficult to speak in terms of too much approbation of this discourse. It abounds with sentiments the most important and useful; affording proofs that its author must have felt the power of religion, in no ordinary degree, during its composition. In drawing up his usual practical summary of the truths his lordship had been inculcating, (a practice for which he was eminently distinguished in all his discourses,) the following excellent remarks are made: "Since our condition, by nature, is so perilous; since our passions are so strong, and our flesh so prone to evil, what constant vigilance do those passions and propensities require, of which St. Paul complains so heavily? If we were shut up in the same den with a wild beast; if we were opposed to an armed enemy; if we were steering a vessel through an unknown sea, amid the dash of

waves and the glimmering of breakers, we should need, I apprehend, no admonition to be watchful and diligent. Alas! my friends, our hearts are wilder than the savages of the woods; our own hearts, uncontrolled, are more formidable than the deadliest adversary; our own hearts are more changeable and deceitful than the winds, the waves, the depths and shallows of the ocean. Watch then, and pray! lest ye enter into temptation. Watch and pray! 'Without prayer to God the watchman waketh but in vain!' Ps. cxxvii. 1; and without an answerable watchfulness and care of our souls, displayed in the usual tenour of our lives and actions, our idle prayers will be only an offence to God. Nor should the difficulty of the task hold us excused for not attempting it; seeing that what is necessary to be done, it becomes us at least to try to do; and what God commands we may be sure that he will also give us strength to accomplish. Of ourselves we can do nothing; but we can do all things through Christ that strengtheneth us; and the same glorious Being who commanded the lame to walk, gave his limbs, at the same time, ability to perform his bidding! So far, indeed, from the weakness of the flesh being able to destroy the hope of the sincere and industrious Christian, "My grace," saith Christ, "is sufficient for thee," (2 Cor. xii. 9;) and the triumph of that grace is shown, not only in enabling the reasonable soul to subdue the body wherein it dwells, but in sanctifying that body into a temple of the Holy Ghost, and raising it hereafter to be a palace of unspeakable glory, wherein the pure and spotless soul shall, through all eternity, reside, to the praise of him who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things to himself." Phil. iii. 21.

At a meeting of the Madras Society for Promoting Christian Knowledge, at which his lordship had presided, it was resolved unanimously to return lady Munro a vote of thanks, for her ladyship's kind patronage of the schools, and for the very efficient services she had rendered to the mission, and the bishop was requested to present it to her ladyship. His lordship accordingly waited upon the governor, accompanied by the archdeacon and chaplains, all in their robes, for that purpose. "I have seldom," says Mr. Robinson, "witnessed a more interesting or affecting picture: the beauty and gracefulness of lady Munro, the grave and commanding figure of the governor, the youthful appearance and simple dignity of the bishop, who was universally beloved, presented a scene such as few can ever hope to witness. Sir Thomas listened with deep interest to every word that the bishop addressed to lady Munro; and then said, while he pressed the bishop's hand, and the tears were rolling down his venerable cheeks, 'My Lord, it will be in vain for me, after this, to preach humility to lady Munro; she will be proud of this to the latest hour she lives.' 'God bless you, sir Thomas,' was the only answer the feelings of the bishop allowed him to make. 'God bless you,' my lord! was the earnest and affectionate reply."

The bishop suggested the propriety of establishing an evening-lecture at St. George's church, which was immediately consented to by the chaplain; and it was determined, if possible, to complete the arrangements for lighting the church, so that his lordship might preach in it the first evening-lecture. By persevering endeavours they succeeded in getting it completed just before his departure; and his lordship preached his farewell address on the occasion. "The church," says Mr. Robinson, "was crowded to excess, and the sermon from those words, 'He

sent them away,' Mark, viii. 9. was a forcible and touching appeal to the hearts of his audience, especially begging them to continue their attendance at this new service, which he had suggested for their greater comfort, and charging them to remember him in their prayers. This somewhat singular text, together with the felicitous transition from the former and argumentative part of his sermon, to the concluding address, and its application to the immediate circumstances of the occasion, made a lasting impression on the minds of his auditors. Alas! they heard him no more. 'He sent them away,' with his last blessing."

This interesting discourse has been since published, with the volume of his lordship's sermons, which he preached in India: it is entitled, "The Character of Christ and his Religion," and contains some admirable remarks illustrative of the superiority of Christianity over every other system of religion. In the practical summary his lordship observes: "We shall shortly, as his ministers, and in the name of Christ, pronounce his blessing on you, and send you away; but is this all? does your duty end here? Oh, no. We send you away, that you may ponder in your hearts the truths which you have heard, and improve, by daily prayer and watchfulness, the grace which you have received. We send you away that you may show forth in your lives, those principles which we have endeavoured to impress on your memory. We send you away, as it were, soldiers from their review, to prepare yourselves for actual service, and for a vigorous and victorious battle, against the world, the flesh, and the devil. We send you away, but in the hope that you may return again, after a week spent in the upright and persevering discharge of your different duties of parents, masters, children, servants, friends, neighbours, husbands, and wives; that you may again return with joy, to renew your

spiritual strength at the fountain of all power and goodness, and to bless that God who hath preserved you from a lost captivity to the power of sin, and hath covered your head in the day when you sustained the assaults of your ghostly enemies. We send you away, that by the daily practice of every good gift, you may improve your principles, and confirm your habits of holiness; that the work of salvation, which you now begin in much weakness and trembling, may be brought to perfection by Him who mightily worketh in our infirmity, and who knoweth how even from the mouths of babes and sucklings to still the enemy and the avenger."

It was a source of high gratification to his lordship to find the state of the mission in Madras so prosperous. He remarks respecting it, "Although I had visited several native congregations in the north of India and in Ceylon, I had not met with one which gave me so much pleasure, or held out so fair a promise of future good." With the conduct of all the clergy he expressed himself much pleased; and of the two excellent missionaries who presided over the mission, the venerable Dr. Rottler and Mr. Haubroe, he spoke in terms of the highest praise. He was highly gratified to find that the greatest harmony and peace had prevailed among all the clergy, and that all were labouring to extend their individual spheres of usefulness, while, with the most disinterested kindness, they eagerly embraced opportunities of assisting each other.

His lordship left Madras on the 13th, accompanied by Mr. Robinson and Mr. Doran, one of the church-missionaries, who was to be stationed at Cotyam in Travancore, and whom "I wished," says his lordship, "to join the party, as it gave me an opportunity of grounding him thoroughly in my views with regard to the management to be observed with the Syrian churches, among whom he would have to

labour. He is a young Irishman, educated at Trinity College, an extremely good scholar, and of a modest and gentle character and manners, but a mere child in all matters of prudence and worldly management; and if he had got into improper hands on first coming to India, would have been likely to fall into enthusiasm. As it is, I heartly hope that he will be a valuable accession to the church in this country."

After travelling all night, they arrived at daybreak at the city of the great Bali, commonly called the Seven Pagodas, which stands open to the sea. "The noise of the surf," says his lordship, "the dark shadow of the remaining building, the narrow slip of dark smooth sand, the sky just reddening into dawn and lending its tints to the sea, together with the remarkable desolation of the surrounding scenery, were well calculated to make one remember with interest the description in Kehama, and to fancy that one saw the beautiful form of Kailyal, in her white mantle, pacing along the shore and waiting till her lover and father should emerge from the breakers."

Commencing their march at four in the morning of the 15th, they reached Allumparva, passing through a tract of country more like Ceylon than the coast of Coromandel. The next day, at the end of a march of sixteen miles, they halted at Conjamere; and after an intensely hot journey, on the 17th, arrived at Pondicherry. Here they were most hospitably entertained by Mr. Cordier, the governor, at whose house his lordship met several intelligent Europeans, with whom he had some most agreeable conversation. "After dinner," says Mr. Robinson, "his lordship walked with the governor to visit the college and the church of the Jesuits; and had an interview with the titular bishop of Halicarnassus, who resides here. He was a gentle-

manly, well-informed man, and very good-natured, giving all the information about the establishment that in so short a conference could be asked.

They arrived at Cuddalore on the 18th, after a long, harassing, and most fatiguing journey. His lordship was kindly received by colonel Fraser, at his beautiful villa of Mount Cappa. Here he stopped for the Sunday, and in the morning preached an admirable sermon from Romans, vii. 24, 25. At his lordship's suggestion, an evening lecture was announced, and an excellent congregation of soldiers and others assembled, when he again preached, after confirming about thirteen candidates. At his request, Mr. Allen, the chaplain, promised to continue the evening-service, from which it was hoped much good would arise.

His lordship was much grieved, that at this station, where, with judicious management, there were great facilities for useful exertion on an extensive scale, if a few difficulties were surmounted, so little actual good was effected. He spent the whole of Monday, the 20th, in attempts to devise some plan for its future improvement; examining its various buildings, and consulting with the best-informed Europeans, as to the most effectual means of restoring the mission to that degree of prosperity it had formerly enjoyed, and of which it was still capable.

A considerable extent of rich and productive land had been given by the government to this mission in 1760. This had been much mismanaged; and the Society for Promoting Christian Knowledge had requested the bishop to make inquiries respecting it. The result of his lordship's investigation, who had evidently taken great pains to obtain correct information on the subject, can only be collected from the following memorandum which he gave to Mr. Robinson, and which was doubtless intended by

him to form the basis of a letter to the society on the subject. "It is not as a source of income, but as the nucleus of a Christian agricultural population, that this property appears to me most valuable. There is no want of colonists of such a description; a considerable number from Tranquebar, well recommended, have applied for permission to settle there. The space would afford accommodation and nourishment for sixty families. Give them the land in small lots, and on easy terms, as tenants at will, build a church, and send a missionary, and what an opening would not this give to the spread of the gospel!"

On the 21st, after travelling all night, a practice which the bishop exceedingly disliked, and which he never resorted to, except in cases of emergency, they arrived at Chillumbrum, a town about half-way between Cuddalore and Tanjore. So oppressive was the heat during the day, as to render exertion of any kind almost impossible. In the evening his lordship visited the stupendous temple of Siva, situated in this place, and which is one of the seven of the greatest renown in India, "covering," says his lordship, "with its quadrangles, its cloisters, its halls of eleven hundred columns, and the other buildings which surround its sanctuary, an immense space of ground, and having an establishment of no fewer than three hundred Brahmins." It has four magnificent pyramidical entrances, each one hundred and twenty feet in height, consisting of nine stories, covered with a profusion of sculptured figures, and surmounted by an oval dome. The two lower stories are formed of stones of immense size. "The interior courts," says Mr. Robinson, "are very imposing, especially the first, in which is a splendid choultry of 1000 pillars, consisting of two grand rooms *en suite*, with vaulted roof, handsome vestibule, and upper platform to serve as the throne

of the idol on its occasional excursions from the sanctuary, each room having fourteen pillars in length, with ten colonades on each side. This was the first of the southern pagodas which the bishop had seen, and it abundantly confirmed him in the favourable opinion he had formed of Hindoo architecture."

The pressure of business which now devolved upon his lordship, was greater than ever: indeed, every step of his visitation-journey seemed but to add to the multiplicity of his engagements, and certainly tended greatly to augment his anxieties. "I do not," writes his lordship, "eat the bread of idlenesss in this country. Since my arrival in Madras, little more than three weeks, I have preached eleven times, (including my visitation charge,) have held four public, and one private confirmation, visited five schools, attended one public meeting, travelled sixty miles in a palanquin, and one hundred and forty on horseback, besides keeping up a pretty voluminous correspondence with government, with different missionaries and chaplains, and with my Syrian brother, Mar Athanasius. And the thermometer this day stands at ninety-eight in the shade. However, I thank God, that on the whole, I continue to enjoy as good health as I ever did in England. Busy as I am, my business is mostly of a kind which I like, and which accords with my previous studies. The country, the objects, and the people around me, are all of a kind to stimulate and repay curiosity, more than most others in the world; and though there are, alas! many moments in the day (more particularly now that I am again separated from my wife and children) in which I feel my exile painfully, I should be very ungrateful if I did not own myself happy. Heaven grant that I may not be useless!"

The bishop proceeded on the 22d of March to

Sheeally; and the next day, after a journey of thirteen miles through a richly-cultivated country, he arrived at Myaveram, where he had the pleasure to meet unexpectedly Mr. Barenbruck, who was stationed here by the Church Missionary Society, in the centre of thirty schools, which he had lately established, and now superintended, with the assistance of John Devasagayam, whom he had attached to him, and who was an excellent catechist. His lordship visited the mission-house and schools, which were pleasantly situated; and though the mission was only then in its infancy, it gave pleasing proofs of future extensive usefulness."

Setting out again in the evening, they proceeded a distance of twelve miles, and then halted for the night at a village called Trevalengoddy. Early in the morning of the next day (Good Friday) they again started, and reached Combaconum. Here they expected to have passed the day in their tents alone: but to their agreeable surprise, they found this was the residence of the sub-collector, who on learning that the bishop was expected to pass through the town that night, had made the preparations necessary for divine service; and at his request, his lordship preached to a congregation of about thirty persons, among whom was Mr. Mead, of the London Missionary Society, who kindly sent the desk from his own chapel for the bishop's use, and who, at the close of the service, informed his lordship what plans of usefulness he had pursued, and to what extent they had been successful.

On the 25th they arrived at Tanjore, after a harassing night's march of twenty-two miles. They were most kindly received by captain Fyfe and his lady; and in course of the morning, the missionaries stationed here by the Society for Promoting Christian Knowledge waited on his lordship, and received his instruction for the following day's services. With

the venerable appearance of the elder missionary, Mr. Kohlhoff, his lordship was much struck; and while he stood before him, the expression of bishop Middleton, ten years ago, when his lordship received his blessing, "*the less was blessed of the greater*," occurred forcibly to his mind. This venerable missionary was a pupil of Swartz; and he was, in the simplicity of his manners, and indeed in all respects, a worthy pattern of his master.

"After dinner," says Mr. Robinson, "the bishop walked over the premises of the mission, visited Swartz's chapel, hallowed by the grave of the apostolic man, and copied the inscription on the stone which covers it, interesting as being the composition of the rajah himself, and certainly the only specimen of English verse ever attempted by a prince of India. It was as follows:

Sacred to the Memory

OF THE

REVEREND CHRISTIAN FREDERICK SWARTZ,
MISSIONARY TO THE HONOURABLE SOCIETY FOR
PROMOTING CHRISTIAN KNOWLEDGE,
IN LONDON;
WHO DEPARTED THIS LIFE
ON THE THIRTEENTH OF FEBRUARY, MDCCXCVIII.
AGED SEVENTY-ONE YEARS AND FOUR MONTHS.

Firm wast thou, humble and wise,
Honest, pure, free from disguise;
Father of orphans, the widows' support,
Comfort in sorrow of every sort:
To the benighted, dispenser of light,
Doing and pointing to that which is right;
Blessing to princes, to people, to me,
May I, my Father, be worthy of thee!
Wishes and prayeth thy SARABOJEE."

"The chapel is of the simplest order, with a semicircular recess in front of the reading-desk. Before the southern entrance are the trees under which the venerable father used to sit and receive the reports of the catechists, and examine the children just before the daily evening-service. Immediately adjoining the chapel was Swartz's cottage, on the site of which a larger and more commodious house was now erected."

Of the character of this venerable missionary, and of the usefulness of his labours, his lordship bears the following testimony, in almost the last letter he wrote. "Of Swartz and his fifty years' labour among the heathens, the extraordinary influence and popularity which he acquired, both with Mussulmans, Hindoos, and contending European governments, I need give you no account, except that my idea of him has been raised since I came into the south of India. I used to suspect, that with many admirable qualities, there was too great a mixture of intrigue in his character; that he was too much of a political prophet, and that the veneration which the heathen paid and still pay him, (who indeed almost regard him as a superior being, putting crowns and burning lights before his statue,) was purchased by some unwarrantable compromise with their prejudices. I find, however, that I was quite mistaken. He was really one of the most active and fearless, as he was one of the most successful, missionaries, who have appeared since the apostles. To say that he was disinterested in regard to money, is nothing: he was perfectly careless of power; and renown never seemed to affect him, even so far as to induce the least semblance of humility. His temper was perfectly simple, open, and cheerful; and in his political negociations, (employments which he never sought for, but which fell in his way,) he never pretended to impartiality, but acted as the avowed, though certainly the successful and judicious agent of the orphan prince entrusted to his care, and from attempting whose conversion to Christianity he seems to have abstained, from a feeling of honour. His other converts were between six and seven thousand, besides those which his predecessors and companions in the cause brought over."

On Easter-day, March 26th, the bishop preached at the mission-church in the fort, a most impressive

sermon, from Rev. i. 8. "I am he that liveth, and was dead, and behold I am alive for evermore." All the clergy, and most of the native Christians, who understood English, were present; and the circumstance of their being now on the spot where the venerable Swartz laboured, inspired his lordship with unusual animation, and rendered the service, which was in itself most interesting, in the highest degree delightful. In the evening the people reassembled for worship, in the Tamil service. The church was crowded to excess, there being not less than 1,300 present. Mr. Barenbruck, with the assistance of a native priest, read prayers, and Dr. Cæmerer preached in Tamil, in which language, the bishop, with much solemnity and feeling, pronounced the blessing from the altar. "I have seen," says Mr. Robinson, "no congregation, even in Europe, by whom the responses of the liturgy are more generally or more correctly made, or where the psalmody is more devotional and solemn. The effect was more than electric: it was a deep and thrilling interest, in which memory, and hope, and joy mingled with the devotion of the hour; to hear so many voices, but lately rescued from the polluting service of the pagoda, joining in the sacred music of the Easter Hymn, or the 100th Psalm, and uttering the loud amen at the close of every prayer. For the last ten years I have longed to witness a scene like this, but the reality exceeds all my expectations. I wished that some of those (if any of that small number still remain) who deem all missionary exertion, under any circumstances, a senseless chimera, could have witnessed the sensible refutation of their cold and heartless theories. The bishop's heart was full; and never shall I forget the energy of his manner, and the heavenly expression of his countenance, when he exclaimed, as I assisted him to take off his robes, 'Gladly would

I exchange years of common life for one such day as this!'

"His lordship confirmed twelve European and fifty native candidates at the Fort-church, on the 27th. Mr. Kohlhoff preached in Tamil on the occasion; and in the evening a congregation of two hundred assembled in Swartz's chapel. Of this service the bishop had received no previous intimation; but as seven clergymen were present, it immediately occurred to his lordship, that it would be advisable to seize the opportunity thus unexpectedly offered, of holding his visitation-service, which it was his lordship's wish should be of a strictly missionary character; and his address," says Mr. Robinson, "delivered extempore, was more touching and impressive than any previous preparation could have made it. He sat in a chair at the altar, and after sermon, before he pronounced the benediction, he addressed both missionaries and people in a strain of earnest and affectionate exhortation, which no ear that heard can ever forget. We were standing on the graves of Swartz, and others, his fellow-labourers, who were gone to their rest; and he alluded beautifully to this circumstance in his powerful and impressive charge. Exhorting them, as this was probably the last time he could hope to meet them in public during this visitation, to fidelity in their high office, to increasing diligence and zeal, to a more self-denying patience under privation, neglect, and insult, looking for the final recompense of reward; and lastly, to more earnest prayer for themselves, and the souls committed to their trust, and for the native prince under whose mild and equal government they lived. The address was short and simple, but no study could have improved it. It was the spontaneous language of his own heart, and appealed at once to the hearts of all present, making an impression upon them that was never to be effaced."

His lordship paid a visit to the rajah, by appointment, on the 28th of March, accompanied by the resident, and attended by all the clergy. The rajah having been a pupil of Swartz, from his twelfth to his twenty-fourth year, although he still adhered to the pernicious and idolatrous system of his ancestors, treated the missionaries with the greatest kindness. His highness received the bishop and his attendants in all the pomp of eastern ceremony, in the great Mahratta-hall. "The scene," says Mr. Robinson, "was most imposing; and from the number of Christian clergymen in the court of a Hindoo prince, not a little singular. The bishop sat on the right hand of the rajah, whose manners and address were dignified and pleasing. He talked much of his dear father, Swartz; and he more than once told the bishop that he hoped his lordship would resemble him, and stand in his room: perhaps few things from the mouth of an eastern prince, with whom compliment to the living is generally exaggerated, could show more strongly the sincerity of his affection for the friend he had lost. The openness of his gratitude and reverence for the Christian missionary, in the midst of his brahmins, is admirable. The bishop thanked him for his kindness to his poor Christian subjects and their teachers. He replied it was his duty, and he trusted all his subjects knew that he was their protector. On the whole, much as our expectations had been raised respecting this celebrated individual, we found them fully realized. Much, doubtless, of the interest excited before we saw him, sprung from the hallowing and endearing associations with the name of Swartz, which, in heathen India, or the nations of Christendom, must ever be

'Magnum et venerabile nomen;'

but his manners and conversation have many charms of themselves, unconnected with these circumstances;

and the bishop said, as we returned from the palace, "I have seen many crowned heads, but not one whose deportment was more princely."

The following day, the rajah returned his lordship's visit at the residency. His highness came in all his state, on a very noble elephant, richly caparisoned with a silver howdah, covered with tiger-skins. He was accompanied by his son, a youth about eighteen, whom the bishop invited to return with him to Bengal, that he might remain under his lordship's care and instruction for a few years; to which his highness would have gladly consented, but he could not prevail upon the ranee to part with her only son for so long a period, having recently suffered great anxiety during his absence on pilgrimage.

His lordship hearing with surprise that no distinct petition had hitherto been introduced in the public service for this prince, immediately composed the following prayer, which he ordered henceforth to be used in all the churches: "O Lord God Almighty, giver of all good things, we beseech thee to receive into thy bountiful protection thy servant, his highness the Maharajah Sarabojee, his family and descendants. Remember him, O Lord, for good, for the kindness which he has shown to thy church. Grant him in health and wealth long to live: preserve him from all evil and danger; grant that his son and son's son may inherit honour, peace, and happiness: and grant, above all, both to him and to them, that peace which this world cannot give—a knowledge of thy truth here, and everlasting happiness hereafter, through thy Son Jesus Christ our Saviour, Amen."

The extraordinary exertions his lordship had recently made, the great fatigue he had endured, and the intense interest he took in every thing that related to the prosperity of the church, with the degree of excitement he had for several days

past experienced, had nearly exhausted his strength; and his friends kindly prevailed upon him, on the evening of the 28th, to take a little relaxation. To effect this the better, Mrs. Fyfe, the resident's wife, played him some airs very tastefully on the pianoforte. She was assisted by two brahmins, and the music was delightful. "While enjoying, however, this intellectual luxury, his thoughts," says Mr. Robinson, "were evidently fixed on higher and nobler objects; and when all around him thought his ear only was employed, his heart was devising plans for the benefit of these neglected missions, and dwelling only on the prospect of their success. I believe it is often thus, when he is most the delight and the admiration of society. He called me to an inner drawing-room to communicate a suggestion that had just occurred to him, and which he desired me to carry into effect. We were standing by an open window, looking out upon the garden, over which the moon had just risen. I know not why I should mention these trifling circumstances, but the scene will never be effaced from my recollection: it is fixed for ever in my remembrance by the powerful spell of his noble and heavenly spirit, and the memorable sentiment with which the conversation closed. I expressed my fears that his strength would be exhausted by the unwearied attention he gave to all the varieties of his great charge; adding, that I now understood the force of St. Paul's climax—'That which cometh upon me daily, the care of all the churches.' 'Yes,' he exclaimed, with an energy worthy of the apostle himself, 'but that which overwhelmed him was his crown and glory!'"

It is hardly possible even to advert to the multiplicity of affairs which now pressed upon his lordship's attention. Besides replying to letters from his friends in England, from the government of

India, and from different individuals and societies in his extensive diocess, which were constantly accumulating, and many of which required much consideration before answers could be forwarded, his lordship had constantly to be upon the look-out for eligible missionary stations, to point out suitable spots for the erection of churches, and furnish plans on which they should be built, to make arrangements respecting the required qualifications of native catechists and priests, to fix generally the sphere of their labour, and to direct what should be their respective salaries, to correct abuses where they had crept in, to remove individuals from stations where their labours were unacceptable to places where they had better prospects of being useful; and, in fact, to regulate the vast machinery of means to be employed, in attempting the establishment of Christianity among a people whose deep-rooted prejudices were in favour of a system which it openly attacked, and whose established practices it boldly denounced and condemned.

One of the greatest sources of anxiety to all connected with this mission, was the dilapidated state of the mission-church. This had been suffered to fall into such a state of decay, that instead of attempting to repair it, it was deemed advisable to erect a new one; on which the bishop immediately drew the plan, and fixed upon the place for its erection. The mission-house that had been recently built was found to be much too large; and his lordship, at the suggestion of Mr. Robinson, appropriated part of it to a seminary of natives, for the priesthood; in which students, to the number of six or eight, were to be regularly admitted; from which, it was hoped, much good would arise.

His lordship passed the greater part of the 30th at the mission-house, in considering what further instructions it would be desirable to give the chap-

lains; and what other plans it would be advisable to pursue, to promote the success of the gospel in this very important spot. Only two missionaries had till then been stationed there, the elder of whom, Mr. Kohlhoff, had long been an indefatigable and a successful labourer in the vineyard, and was unusually beloved and respected. "Of this venerable man," says Mr. Robinson, "it is impossible to speak too highly: his unaffected piety, his thorough acquaintance with the pure Tamil of the common people, and his accurate pronunciation of it; his great love for the natives, and their affectionate reverence for him, are all such as to make his life invaluable.

"The infirmities of age were, however, now rapidly increasing upon this excellent man; and if such had not been the case, the importance of the station was such, as to make it desirable to provide the people with additional ministerial help. His lordship, therefore, expressed his intention of ordaining three other missionaries, to labour on this spot, at his earliest convenience. He had, indeed, intended to divide the mission into seven subordinate districts, or parochial charges, with minor villages dependent on each; assigning the four principal to the ministers who were then in orders, and fixing their salaries at such a rate as would enable them to maintain their respectability, while the deacons were to receive smaller stipends till they were admitted into full orders. All these plans of his lordship, however, with many others, equally wise and useful, his lamented death prevented from being carried into effect, or at least were left to be completed by his survivors."

The missionaries waited on his lordship to receive his parting address on the 31st. He gave them what further instructions he thought desirable, in his usual kind and unassuming manner; and

they were not a little animated and encouraged by the affectionate earnestness with which he exhorted them to a prudent and diligent perseverance in their work.

Dr. Hyne, who had accompanied his lordship from Madras, was taken, while at Tanjore, alarmingly ill; indeed very little hopes were entertained of his recovery. The bishop, notwithstanding his numerous engagements, had not failed to visit, and converse, and pray with his sick fellow-traveller every day. This kind attention had completely won the affection of the doctor, so that when the time arrived for his lordship's departure, he became so much attached to him, that the idea of a separation was extremely painful; and he hoped much that his lordship would promise to wait for him a few days at Trichinopoly, which he most readily consented to do, though he had but little hopes of his recovery. How short-sighted is man! Little did his lordship perhaps think, much as he accustomed himself to reflect on the uncertainty of life, how near he was himself to an eternal world, and how soon and how suddenly he was to be ushered into it.

Mr. Robinson here remarks: "I cannot help mentioning a beautiful instance of his piety and kindness, to which I was accidentally a witness this evening, as it exemplified so strongly his delight in the humblest duties of the pastoral, and the characteristic modesty, that seeks rather to conceal them, when no end of charity is answered by their being known. The carriage, in which we were to travel the first stage of our evening's march towards Trichinopoly, was at the door, and we were about to take our leave of our kind and excellent hosts, when the bishop excused himself for a moment, saying he must shake hands once more with his poor friend Dr. Hyne, before he left him. A few minutes after,

going up stairs for a book, which I had forgotten, and passing by Dr. Hyne's open door, I saw the bishop kneeling by the bed-side, and his hands raised in prayer. You will not wonder that I should love this man, seeing him, as I do, fervent in secret and individual devotion; at one hour the apostle of many nations, at another, snatching the last moment to kneel by the bed of a sick and dying friend, who but a fortnight ago was a perfect stranger to him."

CHAPTER XVIII.

The Bishop's arrival at Trichinopoly—State of the mission there—His Lordship's last sermon—Mr. Robinson's indisposition—Intense anxiety and great exertions of his Lordship—His melancholy and sudden death—Observations upon—Sensations produced by—Interment—Monument—Mr. Robinson's funeral sermon for his Lordship—Results of his Lordship's death in India, in England, in America—Character of the Bishop as a Christian, a minister, a prelate, a missionary.

On his lordship's arrival at Trichinopoly, on the morning of April the 1st, he was met by many of the principal inhabitants, and conducted to the house of Mr. Bird, one of the provincial judges, by whom he was most kindly received and hospitably entertained. The fatigue he had recently undergone, and the intense heat of the weather nearly exhausted his strength, and he stood greatly in need of relaxation. Instead of this, however, he had only time to partake of refreshments, when he was closely occupied all the morning in receiving information connected with the schools and the mission.

His lordship had been so much gratified with his visit to Tanjore, and with the very kind reception he met with from the rajah, and from captain and Mrs.

Fyfe, that he could not content himself to allow so much kindness to go unacknowledged. Accordingly, in a private letter to captain Fyfe, enclosing one to his highness the rajah, which he requested the captain to forward, he thus writes: "To yourself and to Mrs. Fyfe, for the kindness and hospitality which you have shown to us all, both in sickness and in health, as well as the impression which your agreeable society has left on my mind, what can I say more than I have already said? God bless you both, and make you long happy in each other, and in your children. I am sorry to say that we have another invalid in our party, poor Robinson being far from well this morning."

In his lordship's letter to the rajah, sent under cover by Captain Fyfe, after expressing his grateful acknowledgments for the kind and gratifying attention with which he had been honoured by his highness, he again assured the rajah that he should have much pleasure in allowing his son to accompany him in his present tour, and afterwards to Calcutta; and that he sincerely hoped the improved health of the prince would soon make her highness, the ranee, less reluctant to part with him for a time; assuring the rajah that it would be his lordship's study to make the prince's stay at Calcutta as agreeable and useful to him as possible, both by directing his studies, and introducing him to the most distinguished society of the place." At the close of the letter he requested the to captain communicate to the rajah, in the manner he thought most desirable, that his lordship did not expect, nor could, under any circumstances, receive any remuneration for the part he might take in instructing the prince.

To the bishop's extreme regret he found the mission at Trichinopoly in a very poor and deserted state; though it had been established many years, being

founded by the venerable Swartz, who fixed his residence in 1762; where he lived for sixteen years, dividing his labours between this town and Tanjore, until 1778, when he removed to a house assigned him in the fort of Tanjore, leaving the church of Trichinopoly under the care of Mr. Pohle, since whose death it had depended for supplies upon Tanjore: but owing to its distance the missionaries there could only give it an occasional attendance; so that on the whole, taking all circumstances into consideration, it was not in a worse condition than might have been expected; especially when it is considered that it depends almost entirely for support on voluntary contributions, not having, as had been erroneously supposed, funds of its own to support it.

His lordship preached at the government-church on Sunday, April the 2d, the morning after his arrival, to a crowded audience, from the 1 John, v. 6, "This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood; and it is the Spirit that beareth witness, because the Spirit is truth."

This was the last sermon his lordship delivered; and it affords convincing and pleasing proof that the great leading fact in our holy religion—faith in the vicarious and atoning sacrifice of Christ, held the highest place in his mind, to the latest period of his life; and that he regarded it as alike indispensable for the forgiveness of our sins, the sanctification of our natures, the regulation of our lives, the maintenance of our spiritual conflict, and the completion of our salvation in glory everlasting. "The love of God and of our neighbour," says his lordship, "are the commandments which God hath given us to keep. But how are these to be kept? How is it, that weak as we are, the lovers and servants of sin, we shall be enabled to do all which

God requires at our hands, as proofs of our love? How shall we be able to deny ourselves and our sinful lusts, to renounce the world, the flesh, and the devil; to give up our sins, though those sins be dearer to us than a right hand or a right eye; to bear with cheerfulness the scorn and persecution of men; to be contented to incur the names of fool, and hypocrite, and madman, rather than do those things which God has forbidden? The world and its temptations are set against the kingdom of Christ, and who are we that we should be able to struggle with the world? Be not afraid of your own weakness, or the world's terror. In yourselves you have no power; but through Christ's merits power shall be given you: and he that is born of God, we have God's own word for it, shall be able to overcome the world. But wherewith are we to be thus enabled? What shall be our weapon in this great battle? Through what feelings, what hopes, what inward power shall we be able to resist such enticements, to withstand such terrors? The objection is foreseen, the answer is ready: 'This is the victory that overcometh the world, even our faith; who is he that overcometh the world, but he that believeth that Jesus is the Son of God?' In other words, our knowledge and belief of Christ and his promises; our hopes of heaven, our fears of hell; our deep and unaffected thankfulness towards him, by whom heaven is opened to us, and by whose sufferings and death we are redeemed from everlasting misery; this fear, this love, these hopes are so much stronger than all with which the world can tempt us, that if we resolutely maintain this faith as our comforter under distress, and as our warning guide, when urged by pleasure, or by interest, there is no distress, no pleasure, no interest, which can be sufficient to separate us from our duty, and from our love which is in Christ."

In the evening his lordship confirmed forty-two

individuals, " and delivered," says Mr. Robinson, " his address to them from the pulpit. He exerted himself greatly in both services, and complained that the church was very difficult for his voice to fill, the pulpit being raised much too high." Both the sermon, however, and the address were delivered with his usual animation and energy, without any diminution of his accustomed earnestness and affectionate manner. He stated that he felt the heat very oppressive, and seemed to suffer much from it; but did not then appear to be the subject of any incipient disease.

" On returning from church in the morning," says Mr. Robinson, " I was so ill as to be obliged to retire immediately to bed; and with the bishop's usual affectionate consideration, he came and sat with me the greater part of the afternoon. He repeated several lines of an old hymn, which he said, in spite of one or two expressions, which familiar and injudicious use had tended to vulgarize, he admired as one of the most beautiful in our language, for a rich and elevated tone of devotional feeling :—

' Head of the church triumphant,
We joyfully adore Thee.'

" In the family-prayers this evening, after he returned from the church, he particularly mentioned our friend Dr. Hyne, which he told us he had promised, at his parting interview, he would never fail to do."

The bishop rose on the fatal 3rd of April, at his usual early hour, and rode to the mission-church in his close carriage, at six in the morning. After attending the family-service, he confirmed fifteen young persons, performing the service in their own native language, and delivering to them afterwards a very affectionate address. His lordship then went to the mission-house to examine into the state of the schools; but as the heat of the rooms was very oppressive,

he continued there only a short time. Before he left them, however, in reply to a petition from the poor native Christians, delivered to him in the mission-house, by several from among the body, "he addressed them," says Mr. Robinson, "as Mr. Kohlhoff afterwards informed me, with his characteristic energy and kindness. He exhorted them not to be Christians in name only, but in sincerity and truth, and to have their conversation honest among the heathen that surrounded them. He promised that he would soon place a missionary among them, and he earnestly prayed God to pour down a blessing upon them."

On his lordship's return home he came immediately to Mr. Robinson's room, who had been prevented, by indisposition, from accompanying him on this occasion; and, without unrobing himself, remained talking by his bed-side, with even more than his usual animation and earnestness, on the subjects of the mission. He deplored much its poverty, and declared that he had seen nothing, in the whole of his diocess, that so powerfully interested him. He determined, having heard Mr. Schreivogel preach, to place him among them, hoping he would prove a most active and useful man. He regretted much that he had had so little previous knowledge of the state of things at the different missionary-stations, and expressed his intention to have, in future, periodical reports forwarded to him from all parts of his diocess; and so powerfully was he excited that he showed little or no appearance of bodily exhaustion. Alas! little did he think how soon and how suddenly he was to be snatched away from the scene of his labour, to receive his immortal crown!

After this interview with Mr. Robinson, the bishop repaired to his room to take off his robes, and prepare for entering a bath, distant a few yards from the house, in which he had bathed twice before, and

had found it very refreshing. As was his invariable custom, his lordship wrote on the back of the confirmation address, "Trichinopoly, April 3, 1826." "He sat," says Mr. Robinson, "a few minutes, apparently absorbed in thought, before he went to the bath, which is a separate building, filled from a spring considerably beyond his depth; and then entered it, and taking off his clothes plunged in. After an interval of half an hour, his lordship's servant, becoming alarmed at his staying beyond his usual time, and hearing no sound, ventured to open the door, and saw his body, apparently lifeless, below the surface of the water. He ran immediately to my room, and gave the alarm, with a bitter cry, that his master was dead! On reaching the bath I plunged in, and assisted a bearer who was already there to lift the body from the water, and Mr. Doran and I carried it in our arms into the next room. Every possible means were instantly used to restore suspended animation, but in vain. The garrison and superintending surgeons, who were on the spot almost immediately, continued their efforts to promote resuscitation for a considerable time, without the least success. All was gone! The blessed spirit was fled, and was, without doubt, already before the throne of God!"

Sudden death, however painful it might be to survivors, could not be otherwise than joyful to his lordship, affording him a rapid transition from a life of labour, anxiety, and conflict, to one of immortal felicity and peace. His lordship, though he had laid out his plans for a long career of useful exertion in the church, which, had he been spared, he would doubtless have carried into effect, had nevertheless lived in the daily expectation of having to render up his final account. All his hopes were built upon the Redeemer, the only sure foundation on which they could be placed; and the highest object of his

ambition was to live to Christ, by labouring indefatigably to extend the boundaries of his kingdom; so that he might truly have said with the apostle, "*For me to live is Christ;*" to serve him, to love him, to devote myself and my all to him, is my supreme desire, "*and to die is gain.*" He had run the race, and won the glorious prize. All his conflicts, toils, and cares were now at an end; and he was greeted with the delightful welcome by his Redeemer, "Well done, good and faithful servant; enter into the joy of thy Lord." He had fought the good fight, he had finished his course, he had kept the faith, and was now gone to receive the crown laid up for him by the Redeemer. How must his glorified spirit have exulted to find himself in the regions of unending felicity, associated with countless myriads of happy spirits! With what inconceivable ecstacy would he listen to the immortal strains of the golden harps, as they first fell sweetly and softly upon his ear! and with what unutterable delight would he join in the strains of the ten thousand times ten thousand, and thousands of thousands, who are before the throne, "saying with a loud voice, Worthy is the Lamb that was slain, and hath redeemed us by his blood, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing! Blessing and honour, and glory and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever!"

In the opinion of the surgeons, the cause of his lordship's death was apoplexy, to which they seemed to think there had long been a predisposition, which was probably hastened by the sudden shock of the cold water. It is, however, of little use enquiring whether such were the case or not: disease had evidently been lurking for some time in his constitution, though it was unsuspected. It was doubt-

less much aggravated by the effects of the climate, and by his lordship's anxiety and incessant application to those duties which were daily increasing; so that if the melancholy event, which terminated in his lordship's death, had not then taken place, his strength, though perhaps it might have held out for some few months, or even years, would have given way at no very remote period.

As his lordship's widow, however, justly remarks, in her elaborate life of the bishop, "Surely, if ever sudden death were desirable, it must be under those circumstances in which it happened to his lordship. With a heart full of love to God and zeal for his service, and of that charity and good-will to mankind, which are its certain accompaniments; having just officiated in his sacred office, listened with kindness to the wants of his poor brethren, and detailed some of his plans for their relief, he was called to receive his reward. He had scarcely ceased from glorifying God in his mortal, when he was summoned to join in that angelic chorus of praise and thanksgiving, whose voices fill heaven in honour of their Maker and Redeemer."

Mr. Robinson thus expresses his sensations on this melancholy occasion: "How shall I record my feelings on this sad and miserable day? I am writing by the lifeless body of my dear departed master! Oh what is man! what in his best estate, when most gifted with all that is truly great and admirable! Here lies one whom all loved, whom every heart admired and cherished! One to whom the eyes of all in India, and of thousands in England, were turned with high-raised expectations of usefulness in the church of Christ:—and how justly! for his whole soul was filled with intense desire for the glory of his divine Master. Here lies one who has been the tenderest and the most affectionate friend, the most condescending and confidential; one whom

I have always loved most dearly, but till now knew not how much I loved him."

Immediately on his lordship's decease becoming known in the town, consternation and grief were depicted on every countenance. "The venerable and excellent Mr. Kohlhoff visited me," says Mr. Robinson; "and his almost passionate burst of sorrow was deeply affecting. He threw himself into my arms, weeping aloud:—'We have lost our dear father; we have lost our second Swartz, who loved our mission and laboured for it: he had all the energy and all the benevolence of Swartz, and greater condescension. Why has God bereaved us thus?' It was long before the good man's grief was moderated; I cannot wonder at its violence, and I dare not blame it. His hopes had been raised to the utmost height by the labours of unwearied love, which he witnessed at Tanjore, and which he thus described to a friend yesterday. 'If St. Paul had visited the missions, he could not have done more, excepting only his power of working miracles.' And now, alas! all these hopes and a thousand more, which he and others fondly cherished, are gone for ever! So sudden has been the event, and so serene and heavenly is the expression of his lordship's features, that I can scarcely yet believe the reality of our loss; but this is the last hour I shall pass by his dear side in this world. May grace be given to me, that we may meet again in glory!"

The interment of his lordship took place at sunrise on the morning of the 4th; and in the space of twenty-four hours from the time that he was engaged in the mission-church, in his delightful employment, he was borne a lifeless corpse to the house appointed for all living. The solemn procession began to move forward slowly, just as the sun was rising, followed by Mr. Robinson, as chief mourner, the missionaries, and by all the officers of

the fort, not on duty. Forty-three minute-guns, corresponding with the age of his lordship, were fired from the fort, as the procession began to move. The troops from the fort were drawn up in lines, so as to form a street from Mr. Bird's house, where the bishop's remains were, to St. John's church, near a mile and half in length. As the corpse passed down, each file presented arms; and nine pieces of cannon were drawn up near the church-wall, from which three salvos were fired after the funeral service was read. The pall was borne by the chief civil and military authorities, and the road was thronged with thousands of natives, all anxious to catch a sight of the bier.

Mr. Robinson thus records the services of the funeral. The chaplain, Mr. Wright, read the first part, and Mr. Doran the second; and it was my sad office to commit his dear remains to the earth. His grave is on the north side of the altar in St. John's church: the very spot from which he had blessed the people but twelve hours before his own pure spirit was admitted to the blessedness of heaven. It required the strongest effort to enable me to fulfil this last service to my beloved master: frequently was I interrupted by the tears and sobs of those around me: and when I had closed the book, hundreds of the poor native Christians, whose hearts he won yesterday, by his kindness and condescension, crowded around, entreating to be allowed to throw the earth upon his coffin. I can never forget the awful solemnity of that hour. I cannot yet believe the event: it is like the warning of a disturbed and feverish dream; but we must soon awake to the conviction of its reality; and not we alone, who enjoyed his confidence and affection, but a thousand hearts who trusted to him as the bulwark of Christianity in India."

At the expense of government, a marble tablet

was erected in St. John's church, to his lordship's memory, inscribed as follows:

Sacred
TO THE MEMORY OF
REGINALD HEBER, D.D.
LORD BISHOP OF CALCUTTA,
WHO WAS HERE
SUDDENLY CALLED TO HIS ETERNAL REST,
DURING HIS VISITATION
OF THE SOUTHERN PROVINCES OF
HIS EXTENSIVE DIOCESS,
ON THE THIRD DAY OF APRIL,
A. D. MDCCCXXVI,
AND IN THE THIRD YEAR OF HIS EPISCOPATE.
"BE YE ALSO READY."

The funeral sermon to improve his lordship's death was preached by Mr. Robinson, in St. John's church, on Sunday, April the 9th. The excellent discourse delivered on this occasion has been appreciated by the public. At the close, the preacher thus appeals to his hearers in behalf of the cause at Trichinopoly: "This was the first mission established by the venerable Swartz; and his successors have, for many years, watched over its interests. But their hands are feeble, and the church, which is already gathered from among the heathen, requires the aid of a nursing father to rear and protect its infancy. We fondly hoped it had found that protecting hand, in our late excellent bishop. He loved, and, if God had spared his life, he would have cherished its weak and scattered members as his children. A few minutes only before his lordship expired, he spoke to me of their distressed and helpless state, and of the plans which he intended to adopt for their revival and perpetual establishment. Brethren, I commend them now to you. I yield them with confidence to your protection, your patronage, and your support. I know you will not leave them destitute; you will not suffer the plans just formed for their benefit to fall to the

ground: your love for the bishop's memory, and above all, your love and gratitude to Him who hath purchased both them and you with his own blood, forbids me to fear it. Surely, if our departed friend could now speak to you from his place of rest, this would be his earnest appeal to your hearts, 'Feed my lambs;' and if now his happy spirit still hovers over us, and beholds our labour of love, he will, indeed, rejoice in this proof of your Christian faith, that you love those little ones for whom Christ died. Your excellent pastor will detail to you the necessities of the mission, its capabilities of extended usefulness, and the plans which, before his lordship's decease, he had arranged for its improvement. Let your bounty carry these plans into effect, and you cannot, I am well persuaded, raise a more noble monument over his hallowed grave."

It is gratifying to know that this appeal in behalf of the mission was followed by the happiest result. No sooner was it known what were his lordship's plans, than measures were immediately taken for their accomplishment, by the united exertions of the civil and military authorities of Trichinopoly. A public meeting of the inhabitants was held the next day in St. John's church, at which a subscription was entered into in aid of the mission, and resolutions adopted to carry into effect all his lordship's wishes, which he had expressed to Mr. Robinson the last hour of his life: these resolutions were communicated to the government at Madras, who immediately gave orders for the repair of the mission-church, which has since been rebuilt from its foundation, the subscriptions raised being amply sufficient to defray all the expenses of its erection; thus "affording a remarkable proof," as his lordship's widow justly observes, "of the benefits which, even after death, the virtues of a good

man confer on all who come within their influence."

Immediately on the melancholy news of his lordship's death being known in the different provinces of India through which he had passed, public meetings were held, and resolutions passed, expressive of the incalculable loss which India, and especially the *church* in India, had sustained.

At Madras, a public meeting was held, on the 12th of April, when the governor, the honourable sir Thomas Munro, bart., took the chair, and opened the business in a short but most appropriate speech. He expressed the deepest regret for the mournful occasion on which the meeting was assembled, and bore honourable testimony to his lordship's candour, simplicity of manners, benevolence, zeal, and unwearied earnestness in the discharge of his sacred functions. Stating "that the loss of such a man, so suddenly cut off, in the midst of his useful career, was a public calamity, and ought to be followed by an expression of public feeling." Sir Ralph Palmer, in moving the first resolution, made an eloquent speech, in which he took occasion to remark, that "for friends who knew and loved him, the tear of sorrow must be shed." But is it for such as these only? Is it upon private friendship alone that the appalling event of his lordship's death has now inflicted a grievous wound? Alas! it is not

> 'Hush'd be the voice of private woe,——
> The public bleeds.'——

It bleeds, indeed, when we think of what this good man has done, what he was doing, and what, under the blessings of Providence, it might have been hoped he would have been able to achieve. When when we hear him, almost with his latest breath, exhorting all to brotherly love, without distinction of rank, caste, or colour, may we not say, that by the

instrumentality of such a man the rays of Christianity at length bade fair to spread their cheering and glorious light, far and wide, throughout the continent and islands of India?" This meeting was numerously and most respectably attended; and after some interesting speeches by other individuals, it was resolved, that subscriptions should be immediately entered into, for the erection of a monument to his lordship's memory, in St. George's church; and that the surplus of what was subscribed, should go towards the furtherance of that great cause for which he had lived and died. A committee was chosen to carry these resolutions into effect, and Mr. Robinson was requested to prepare the monumental inscription. Subscriptions to the amount of thirty thousand rupees were soon received; and it is gratifying to know, that this sum was applied more especially to the erection of the church at Trichinopoly, and to the maintenance of a missionary in that important station; objects which were known to be in exact accordance with his lordship's wishes, the last moments of his life.

On the distressing intelligence reaching Calcutta, demonstrations of the most unfeigned grief were everywhere displayed. By all his lordship's death was regarded as an immense public loss. The right honourable the governor-general gave orders to have forty-three minute-guns fired from the ramparts of Fort William. A vestry-meeting at the cathedral was held to sign a requisition to the chief-justice, that he would name an early day to convene a public meeting at the town-hall. In compliance with this request, a meeting was called on the 11th of May, which was most respectably attended. Sir Charles Edward Grey was, on the motion of lord Combermere, called to the chair; and in an eloquent and energetic speech, opened the business of the meeting. He remarked, "that the friends of

the bishop were anxious only to have expression given to the feeling with which the community regarded his lordship; that subscriptions for his monument, if they were the spontaneous indications of respect and sorrow, would be valuable, but not otherwise; and that he hoped neither solicitation nor influence would be employed to swell the amount. It is just four-and-twenty years, this month, since I first became acquainted with him at the University, of which he was beyond all question or comparison, the most distinguished student of his time. The name of Reginald Heber was in every mouth; his society was courted by young and old; he lived in an atmosphere of favour, admiration, and regard, from which I have never known any one but himself, who would not have derived through life an unsalutary influence. I was struck, myself, upon the renewal of our acquaintance, by nothing so much as the observation that, though he talked with animation on all subjects, there was nothing on which his intellect was bent, no prospect on which his imagination dwelt, no thought which occupied habitually his vacant moments, but the furtherance of the great design of which he had been made the principal instrument in this country." This able speech was followed by others unusually interesting. Resolutions were adopted to erect a monument in the cathedral, and subscriptions entered into for the purpose of carrying it into effect, the surplus of which was to go towards the foundation of an additional scholarship in Bishop's College, to be named *Heber's Scholarship*.

At a special general meeting of the Calcutta diocesan committee of the Society for Promoting Christian Knowledge, held May the 22nd, the venerable the archdeacon in the chair, resolutions were passed expressive of devout gratitude to God, for indulging them for so short a period with a

diocesan whose wise measures and strenuous well-directed exertions had been crowned with so much success; and that they felt it their duty to make known to the parent society, the great loss which, in common with other societies, and indeed with the whole church in India, they had sustained by the premature decease of his lordship.

At Bombay, a public meeting was held, in St. Thomas's church, on the mournful occasion, when several eloquent speeches were delivered, giving proof of the high veneration in which his lordship had been held there, and of the deep and universal regret felt for his loss. Sir Charles Chambers, in the course of a brilliant speech, after some judicious remarks on what he supposed might be assigned as the probable cause which Providence had in view in summoning his lordship to his reward, thus allutles to the great loss which the Indian church had sustained, by the removal within a very short time of two excellent diocesans. "Two massive majestic pillars already support the gorgeous dome of the eastern church, of different materials, and perhaps of different orders, but well fitted to grace the same temple. Let us fervently hope that their bright example will cause other columns innumerable to be added to this costly edifice, to support and to adorn it till the consummation of all things; each upon the same firm and solid base, with the same polished elegance of shaft, and with the same capital ornaments of Christian graces and good works." At the close of this meeting subscriptions were entered into for the purpose of raising a fund to endow one or more scholarships at Bishop's College, for the benefit of the presidency, to be called *Bishop Heber's Bombay Scholarship.*

On the painful news reaching Ceylon, a subscription was immediately entered into, for the erection of a mural monument to be put up in the church at

Colombo; and at a public meeting held in September, this object was carried into effect; and the monumental inscription was as follows:

THIS TABLET IS ERECTED BY THE BRITISH IN CEYLON,
TO THE MEMORY OF
REGINALD HEBER, D.D., LORD BISHOP OF CALCUTTA;

who turning cheerfully from the enjoyments of home,
and the prospects of honour in England,
undertook, in faith and hope,
the episcopal charge of his brethren in the Indian empire;
and lived and died
their watchful, indefatigable, devoted friend and pastor.
In the short space of three years
he animated by his presence almost every part of his vast diocess,
and while he everywhere encouraged,
in this island and on the Peninsula,
with special and parental care the church already formed,
and visited with thankful joy the converts of his flock,
he looked earnestly to the day when to the Heathen, also, he might
preach the gospel of Christ;
and might thus not only be the prelate of British India,
but the Chief Missionary of England to the East.

Nothing could exceed the demonstrations of regret displayed by all parties, and by every denomination of Christians throughout India, on the death of his lordship becoming generally known. The Indian Gazette, in adverting to the event, remarks: "Thus prematurely died a prelate who was famed for his genius, distinguished for his learning, and eminent for his piety. In him Christianity has lost a burning and a shining light. If the happiest death be the most sudden, what must it be to the devoted servant of the Most High, called away while in the performance of his master's work! May we all of us, when our final hour comes, suffer as little, and be as well prepared to meet the great change, as this upright and holy minister of Christ. It has been the lot of few to inspire such general respect, veneration, and affection as the lamented bishop did. Indeed, to know him was to love him; and in him the genius of true Christianity might be seen at once reflected, for he was mild and kind, and breathed peace and good-will among men: he was a model of spiritual exaltation without pride, and of

elevated virtue without austerity. Nor was it by his own flock alone, that this good shepherd was beloved in life and lamented in death. All sects of Christians, with the natives of this country, who had an opportunity of appreciating his character, held him in the highest estimation."

The private demonstrations of regret at the sudden and unexpected event, which the bishop's friends received in India and in the mother country, from persons of high respectability, were most numerous. The expectations of those who wished and prayed that prosperity might attend the English church, in its efforts to evangelize India, had been more than realized by the success which had attended the prudent and well-regulated zeal of his lordship; they fondly hoped, as the climate seemed happily to have so little effect upon his constitution, that his valuable life would have been spared many years; but when they saw him thus suddenly torn from them, grief the most unaffected and distressing, succeeded all these delightful anticipations.

On the melancholy news of his lordship's death reaching England, the deepest sorrow was universally expressed. A public meeting was held at Oxford, and subscriptions entered into for the erection of a monument to his memory; and such was the amount subscribed in a very short time, that his friends were encouraged to extend their original design, which only appears to have been the erection of a monumental tablet at Oxford, to one of a more costly description. A committee was held in London, in furtherance of the design, when it was determined, if the object continued to meet with the support which it had received since the subscriptions had been opened, to erect the monument in the cathedral church of St. Paul, and to make it on a scale worthy of his lordship's memory. The surplus of the subscriptions, should

there be any, it was resolved to appropriate to the endowment of an oriental scholarship.

Grief was depicted in every countenance at Hodnet, his lordship's former favourite retreat, and the scene of his earliest labours, when they heard the mournful tidings that he, to whom they were so ardently attached, had been prematurely cut off in the very midst of his usefulness. In the parish-church a monument was erected, at the request of the bishop's maternal uncle, the Rev. George Allanson, bearing the following inscription, from the pen of Mr. Southey.

SACRED TO THE MEMORY

OF THE

RIGHT REVEREND FATHER IN GOD,

REGINALD HEBER,

Who was born April 21, 1783;
Instituted to the Rectory of this Parish, 1807;
Chosen Preacher at Lincoln's Inn, 1822;
Consecrated Bishop of Calcutta, 1823;
And died at Trichinopoly, April 3, 1826.

This monument is erected at the request of
his maternal uncle, the Rev. G. Allanson, late Rector of this Parish,
in honour of one whose virtues will long be held in pious remembrance here,
where the poorest of his parishioners regarded him as a friend,
and where he administered to the temporal and spiritual wants of all,
as a father and a faithful guide;
one whose preaching was simple, impressive, charitable, earnest,
and eloquent:
fitted alike to move the affections and convince the understanding;
whose life was a beautiful example of the religion to which it was devoted:
and who, in every station to which he was called,
performed his humblest, as well as his highest duties,
diligently and cheerfully,
with all his heart, with all his soul, and with all his strength.

At a meeting of the Society for the Propagation of the Gospel in Foreign Parts, resolutions were passed, expressive of the high sense they entertained of the important services of his lordship in India, and of the extreme regret they felt at the serious loss the Indian church had sustained by his death. At the same time it was resolved to memorialize the government on the establishment of a bishopric in each of the three presidencies in India, as the immense extent of territory which they embraced, involved too

much anxiety, and required too great mental and bodily exertion for any individual to sustain, especially in the exhausting and burning climate of that country. It is gratifying to know, that though this memorial seemed not to have any effect at the time, yet that government has, at length, taken the subject into their serious consideration, and made that arrangement which was thus recommended, and which, indeed, was essential to the permanent prosperity of the British church in India. May every prelate who is appointed to labour in that vast field of missionary enterprise, imbibe the spirit and display the diligence and zeal of bishop Heber!

The Society for Promoting Christian Knowledge, at a general special meeting, held on the 6th of December, his grace the late Archbishop of Canterbury in the chair, passed several resolutions, declaratory of their unfeigned regret for the sudden death of his lordship, by which the institution was deprived of a most valuable friend, the Indian diocess of a truly primitive and unwearied prelate, and the church at large of one of its brightest ornaments. It was also agreed that 2,000*l.* be placed at the disposal of the Society for the Propagation of the Gospel, for the foundation of two scholarships at Bishop's College, specifically for the admission of members of the Asiatic episcopal church, who were not in subordination to the see of Rome, in accordance with the strongly-expressed desire of his late lordship, to be for ever called *Bishop Heber's Scholarships.* This meeting declared its conviction, that no individual, however endowed with bodily and mental vigour, could long sustain the exertions and fatigue rendered necessary by the overwhelming magnitude of the diocess of Calcutta; and "that in the opinion of the society, fatally confirmed by the result of the attempt to govern the

Indian church by a single prelate, nothing but a division of this diocess can prevent a continual sacrifice of valuable lives, and a perpetually recurring interruption of the great work, for the accomplishment of which that episcopal establishment was formed."

Resolutions to the like effect were passed at a meeting of the Church Missionary Society, held the 15th of December. It was unanimously resolved, "That while this meeting would bow with submission to Almighty God, they cannot but deeply deplore the great loss sustained by this society, and by the Christian church at large, by the death of his late lordship: and whilst they contemplate with gratitude the Giver of all goodness, the strong faith, ardent zeal, unaffected humility, universal love, and incessant labours of this distinguished prelate, terminating only with his life, they feel peculiarly bound to commemorate his attachment to missions; and more especially his wise and parental superintendence of the missionaries of this society, labouring within his diocese; by whom they trust, no less than by themselves, he will ever be remembered as a bright example of those graces which most eminently adorn a Christian prelate." To perpetuate the memory of their regard for his lordship, they directed that two theological scholarships should be founded in Bishop's College, bearing the name of *Bishop Heber's Church Missionary Scholarships*. At the close of the meeting, it was further resolved unanimously, "That while the committee beg to express, on behalf of the society, their respectful and grateful acknowledgments to his majesty's government, and to the court of directors of the honourable East India Company, for the establishment of episcopacy in India, they unite their humble requests with those of the venerable societies for Propagating the Gospel, and for Promoting Christian Knowledge,

for the appointment of such a number of prelates as may be competent to the discharge of the weighty and increased duties of the episcopate in India."

In America, as well as in England, and throughout India, the news of his lordship's death was followed by demonstrations of regret, both public and private. His journal had been reprinted and most extensively circulated in that country; and such was its popularity, says an American gentleman, in a letter to Mrs. Heber, "that in a village in the interior of the county of New York, on the direct road to the Falls of the Niagara, the inhabitants were so forcibly struck with the virtues and talents of the author, and with the piety which breathed through every sentence, that they caused his name to be engraved in letters of gold, on a rock of granite, which forms a part of the outer foundation of their episcopal church, as a memorial of their veneration for his character; and at St. John's church, in the same village, they afterwards erected a monument of white marble, having an urn on the top, with the following inscription, in golden letters, engraved on its tablet:

TO THE
PIETY AND VIRTUES
OF
REGINALD HEBER, D.D.
LORD BISHOP OF CALCUTTA.
1827

At Portsmouth, too, in New Hampshire, on the front foundation-stone of a new episcopal church, the following words were engraved:

"SACRED TO THE MEMORY OF BISHOP HEBER."

And in an eloquent preface (from the pen of Dr. Wainwright of New-York) to an American edition of the bishop's sermons, preached in England, published the succeeding year, the following testimony is borne to his lordship's character: "Few

individuals of the present age, born, and nurtured, and performing their important functions at so great a distance from us, have ever excited such warm or such general interest in their favour, as the late bishop Heber. He was, indeed, a scholar and a poet; and he increased greatly the literary treasures of a language which is also our mother-tongue; but more than all, he was prominent in a cause which breaks down all barriers of distinction between men, and unites those who are engaged in it, in bonds of the most affectionate brotherhood. A devoted friend to the cause of missions during his whole professional life, and at last a voluntary martyr to that sacred cause; it was in this character he excited our deepest interest; and in contemplating it with admiration and respect, his elegant attainments, his extensive learning, and poetical inspiration were comparatively unobserved. Now, however, his various excellencies have been placed before us in a strong light; and in him we see and acknowledge splendid talents, profound learning, cultivated taste, poetic imagination, the loveliness of domestic virtue, saintly piety, and apostolic zeal, combining together to form a life almost perfect."

Nothing could have been more gratifying to the bishop's friends, and to the friends of missions generally, than the public and private demonstrations of regret which everywhere followed the annunciation of his lordship's death, especially as they were connected in almost all cases, with the appropriation of most liberal grants, in aid of that great object for which his lordship lived and died. If his happy spirit were permitted to revisit the scene of his former labours, how must it have been kindled into holy rapture, that his sudden and premature death had given occasion to a simultaneous movement of holy emulation in promoting the success of that

work in which he nobly fell; and more especially that so many scholarships were now to be established in that college, (bearing his name,) whose interests he had pleaded with so much success, from whom probably many missionaries would be sent forth, who, it was to be hoped, would catch at least some of that fervent love and holy zeal, of which he had so large a share.

In further briefly noticing some of the distinguishing excellencies of the bishop's character, we shall compress our remarks into as small a compass as possible. As a Christian, his lordship was pre-eminent for his unaffected and unostentatious piety: seldom has an individual been more uniformly devout. In this respect, as in many others, he resembled bishop Taylor, with whose works he had undoubtedly made himself most familiar. If his devotion was less fervent than that of the author of Holy Living and Dying, it was not less steady; if it shone not with a light so brilliant, it diffused a heat not less intense. It was evidently the predominant desire of his heart, constantly to realize a sense of the divine presence, that he might attain to that stability of mind which, without the hallowed feeling a faith like this inspires, it is impossible to reach. The elevated station in society in which his lordship was placed while in England, brought him not unfrequently into circles where, if he saw nothing to condemn, he saw too little that was really worthy of imitation. In society of this description he ever maintained a simplicity and dignity of conduct, which showed that he had a taste for enjoyments more refined and ennobling than any the world could present; and he returned from such scenes with increasing desires to serve God, and with less regret for the injury he might himself have sustained, than sorrow and pity for those who

sought no other pleasures but such as the world could bestow.

As a parish-priest or Christian pastor, he was indefatigable in his efforts to benefit the souls of all committed to his care; labouring to instruct the ignorant, to edify the advanced Christian, to comfort the afflicted, to admonish the thoughtless, and to warn the wicked. He was at all times accessible to the poorest of his parishioners who needed his aid, either spiritually or temporally; and never unwilling to attend to their requests, though frequently in doing so he suffered great inconvenience from the loss of time, and interruption to his literary pursuits occasioned thereby. He invariably treated the poor with the greatest kindness and respect; and they always looked up to him as their friend and faithful guide, in all their difficulties and trials. In visiting the sick he took great delight, going from house to house; and while relieving their temporal wants, pouring spiritual instruction into their minds, and joining with them in fervent prayer to Almighty God in their behalf. It was his particular desire to promote a spirit of love and good-will among his parishioners; love to God and men being always the regulating principle of his own conduct, he was desirous it should be the same with all who came within his influence. He was the herald of peace wherever he went, and strove to promote it by every means in his power; constantly inculcating the avoidance of all irritating, bitter, and slanderous expressions, impressing on the minds of his parishioners the great importance of abstaining themselves from circulating evil reports of their neighbours, or of giving publicity to the slanderous aspersions which others might originate; teaching them invariably that great law of Christian love, to put the best construction

upon such conduct in others, as might by report seem to be exceptionable.

As a Christian prelate his lordship was distinguished for the dignified and truly apostolic simplicity, which, in all situations, he uniformly maintained, without any portion of that artificial stiffness with which qualities like these are too frequently associated. Conceiving there could be no impropriety in conforming to the costume of the country, where the scene of his labours lay, so far at least as was conducive to health, he often appeared in habits not strictly canonical. He lost not, however, any portion of his dignity by this means, but commanded the reverence and respect of all to whom he was introduced, by his easy and open carriage, conciliating address, and the affectionate earnestness he discovered to promote their best interests.

"On his journeys," says Mrs. Heber, "the bishop wore a white 'solar,' not with a very broad brim, made from the pith of the bamboo, and lined with green silk. As it was remarkably light, and afforded more protection from glare and heat, he preferred it to the episcopal hat, his usual dress when residing at any of the presidencies. The white trowsers he adopted soon after his arrival in India, from their greater coolness; and he recommended them to his clergy on all ordinary occasions. He considered himself justified in dispensing with a form of dress, which, though very commendable in England, was of little importance, if it were not really hurtful, in a climate where health and comfort depend so much on avoiding every thing likely to increase its pernicious effects."

Never was an individual influenced by purer motives in accepting the mitre than bishop Heber; and never had any one a deeper sense of the great responsibility it involved. Ambition, except it was of that noble kind which makes its possessor emu-

lous to excel in acts of Christian heroism, had not the weight of a feather, in the inducements which determined him to accept the weighty charge. He was influenced by motives of a nobler and purer order—a desire to extend the benefits of Christianity to the utmost extent of his power, in a country where a savage and obscene system had for centuries reigned with undisputed sway.

From the moment of his lordship's consecration to the latest period of his life, he devoted himself to the discharge of the duties of his sacred office, with a zeal and diligence, worthy of the great object in which he was engaged. His zeal, however, was regulated by judgment, moderation and prudence, so that though all his proceedings and plans were executed with that promptitude and energy, which to feebler minds would have appeared hazardous if not dangerous, they were never in any degree chimerical, or the result of mere conjecture: hence they seldom failed to accomplish more good than had been anticipated. He was guided by the soundest principles in all he undertook, and pursued his great object with that courage and perseverance that has seldom been equalled, and never excelled. Few persons can be found, who, under any circumstances, in the same debilitating country, have travelled so many miles, and perhaps none who have laboured so hard, and done so much good by wholesome and prudent regulations, in so short a time. Fostered by his care, aided by his munificence, and guided by his counsel, the various stations in his immense diocess, which he visited, were progressively answering more and more the ends for which they were established. His amiable deportment in all circumstances, and the courteous and tender manner in which he sought to heal the wounds made by the dissensions of some, whose bitter spirits had produced results the most disastrous, followed by the example he everywhere

set of forbearance and kindness, instead of resentment and rancour, had the happiest effect on the minds of all with whom he came in contact, and were the means of effecting incalculable good to the Indian church.

With a noble liberality of sentiment, differing as widely from latitudinarian neutrality, as from intolerance and bigotry, his lordship was ever ready to embrace in the arms of his charity, and to admit to spiritual communion with him, all who maintained the essential and fundamental doctrines of Christianity, much as they might differ from him on points of discipline, which, although by no means unimportant, were not of sufficient magnitude to endanger the foundation of religion. With the late eloquent writer of another church, but of a kindred spirit, the Rev. Robert Hall, he would have been ready to exclaim, "I hold, if there be one truth clear as the sun in heaven, it is this—there should be no terms of communion but what are terms of salvation; and he who is good enough for Christ, is good enough for me." Or as the distinguished bishop Taylor, in whose works he was so deeply read, once said: "To make the way to heaven straiter than God made it, or to deny to communicate with those to whom God will vouchsafe to be united, and to refuse our charity to those who have the same faith, because they have not all our opinions, and believe not every thing necessary which we overvalue, is impious and schismatical; it infers tyranny on our part, and tempts to uncharitableness and animosities in both; it dissolves societies, and is an enemy to peace; it busies men in impertinent wranglings, and makes them neglect those advantages which piety and a good life ensure."

As a Christian missionary, bishop Heber's qualifications were of the highest order. Animated by an ardent love to the souls of men, gifted with in-

tellectual attainments seldom excelled, without the least alloy of ostentation, and endowed with a patience that no fatigue or discouragement could exhaust, he proceeded in the work to which he had been appointed as the chief missionary to the East, with an alacrity of spirit, that carried him through all his hardships and disappointments, and never forsook him to the latest period of his life. "Disappointments and annoyances," remarks sir C. E. Grey, in his speech at the town-hall, Calcutta, "came to him as they come to other men, but he met and overcame them with a smile; and when he has known a different effect produced upon others, it was his usual wish that they were but as happy as himself!" So much was he attached to the work in which he was engaged, that he shrunk from no pain or labour that was likely to promote its success; and so ardently did he engage in it, that he seemed to have no time to think of his native home, although no man had left behind him a more endeared circle of friends. Adverting to this, sir C. E. Grey observes in his speech just quoted, "To this large assembly I fear I might appeal in vain, if I were to ask, that he should step forward, who had never felt his spirit sink when he thought of his native home, and felt that a portion of his heart was in a distant land; who had never been irritated by the annoyances, or embittered by the disappointments of India. The bishop was the only one whom I have ever known who was entirely master of those feelings." Who can doubt that the holy zeal of his lordship in the cause of missions, and the delight he felt in the work of conveying the Gospel to the heathen, were the chief, if not the only causes, to which this noble and elevated command over his feelings were to be ascribed?

CHAPTER XIX.

Heber's scholastic attainments—Character as a writer—Remarks on his style—On his poetic productions—On his theological sentiments—On his missionary spirit—Reflections on his death—Mysterious character of providential dispensation—Ends frequently to be answered by the sudden removal of eminently useful and pious men—Should lead us to consideration, and prompt us to activity—Claims of India upon the sympathy of British Christians—The great responsibility committed to us—Importance of missions—Cultivation of a missionary spirit—Motives to urge to it.

BISHOP HEBER'S attainments as a scholar were of the first order, and Oxford may justly be proud to rank him among her brightest gems. As a writer he possessed great power and energy. His descriptions were often most striking and beautiful, as innumerable passages in his Journals will prove. If there be occasionally a profusion of dazzling metaphors, giving to the style an appearance of something overwrought, it should be remembered that his lordship's sketches were written when he was viewing nature in the gorgeous dress she mostly wears in India, and which, to those who have never beheld it, can hardly fail to appear otherwise, even when the most correctly delineated, than as being too highly coloured. No one, however, could de-

scribe more admirably or with more graphic force and beauty, and very few with such felicity, vivacity, and elegance.

The style of his lordship's official correspondence was distinguished by that dignified simplicity which should characterize such productions, without any portion of that dictatorial and dogmatic arrogance with which compositions of this class are too often disgraced. Not a few of his friendly letters were masterly specimens of the epistolary style. In his lighter productions of this kind, however, there was not that ease, elegance, and vivacity which would entitle them to rank with some others, though unquestionably they are greatly superior to many. The style of his published works varies considerably: perhaps his best early prose production was his prize essay on a Sense of Honour; a most difficult subject, but handled by him with great judgment and discrimination. It was recited at Oxford in 1801, and was justly regarded as an admirable production.

The bishop's Bampton Lectures, on the Personality and Office of the Holy Spirit, are written throughout in a manly and nervous style, scarcely ever deficient in perspicuity, though some passages, owing to the great length of the sentences, might almost be charged with this fault. The work would certainly have been much improved had it been got up with less haste. In that case, the few paragraphs which now appear stiff and complicated, betraying symptoms of juvenility of authorship, would doubtless have been remodelled. As it is, however, the work abundantly proves the author to have been a writer of no common order, possessing powers of illustration, a command of language, with an originality of conception, to which few ever attain.

The Life of Bishop Taylor was unquestionably the most chaste and the most elaborate of Heber's prose productions; and it contains passages of un-

rivalled beauty, expressed with the utmost force, eloquence, and precision. He had evidently taken no common pains to make the memoir worthy of the distinguished prelate, whose life he was recording; and the chastened style in which it is composed, with the important and most judicious remarks with which it abounds, show how admirably he had succeeded. If it was not entirely free from the blemishes which occasionally crept into his former productions, they were very rarely to be found.

His lordship's published sermons, preached in England and in India, are composed in a style plain and energetic, never inelegant; resembling, not unfrequently, the masculine eloquence of bishop Horsley, but treating on subjects more generally interesting and useful, in a tone much less antagonistic and dogmatic, and in a temper much more spiritual and devout. Horsley resembles the formidable champion, brandishing his well-pointed spear with menacing aspect, ready to triumph over, and almost to trample his opponent in the dust: Heber, the dignified advocate of Christianity, defending and sustaining its cause with no less firmness, ability, and courage, but with more of its mild, pacific, and heavenly spirit. Horsley breathes the spirit of contention, sounds the tocsin of war, and prepares for the contest, and woe to the individual who encounters him: Heber stands in the attitude of defence; mildly, yet firmly, and with perhaps more effect, repelling the attacks of his adversaries; never inflicting pain, if it can by any possibility be avoided, and doing it, when compelled, with all that reluctance and tenderness that cannot fail to ensure respect. The former rushes on his antagonists with almost gladiatorial fury, aiming apparently chiefly to effect his defeat, and caring little for any expense of feeling that might be incurred; the latter laboured to convince his opponents, in a spirit of conciliation

the most kind and engaging, of errors delusive and fatal. Horsley aimed at victory, Heber at conviction. The former treated his opponent too frequently with contempt, and regarded him as an enemy; the latter, with respect, and felt for him as a brother.

The style of Heber's Journal is every thing that a work of that kind should be—natural, easy, and elegant. It appears to have been commenced on his lordship's first entering the Houghly, and though not intended for immediate publication, and probably not for publication at all, "it forms nevertheless," as an eminent critic has well observed,* "a monument of talents, sufficient, singly and alone, to establish its author in a very high rank of English literature. It is one of the most delightful books in the language; and will, we cannot doubt, command popularity, as extensive and as lasting as any book of travels that has been printed in our time. Certainly, no work of its class that has appeared, since Dr. Clarke's, can be compared to it for variety of interesting matter, still less for eloquence of recitation. The style throughout being easy, graceful, and nervous, carries with it a charm of freshness and originality, not surpassed in any personal memoirs with which we are acquainted. The secret is, that we have before us a noble and highly cultivated mind, pouring itself out with openness and candour, in the confidence of the most tender affection; for the Journal is addressed to Mrs. Heber; and in it his lordship, one of the most loveable of men, while describing India, unconsciously gives us a full-length portrait of himself." Heber's Journals were the first productions of eminence that opened the empire of the East to enquiring minds. The manners, habits, and customs of the country are there delineated with

* Quarterly Review, No. 73.

graphic force and beauty: the reader fancies himself placed within the air of ruined towns and palaces, surrounded with scenery, sometimes the most lovely and pleasing, and at others wild, dreary, desolate, and sublime; listening to the remarks, sometimes necessarily hasty, of a philosopher and a scholar, poured forth, not in a dull languid strain, but in language vivid, natural, and polished.

As a poet Heber would have ranked in the highest class, had he devoted to the muse all his attention. His Palestine affords sufficient proof that he possessed genius, talent, a richly-cultivated mind, and a fertile but chaste imagination. Some of his lighter poetic productions are not inferior to any that were ever composed. The 25th hymn in his selection, beginning, "Brightest and best of the sons of the morning," is very beautiful; and there are several others equally happy. It must however be admitted, that the collection, as a whole, is ill-suited for the purpose for which it was designed. Not to mention other objections, it is enough to prove them unfit for public worship, that they contain expressions ill-adapted to the solemnity of the sanctuary, and that taken altogether, they are deficient in that deep seriousness, simplicity, and hallowed Christian feeling, which should ever characterize such productions. Little doubt can be entertained, that had they been published during his lordship's life, they would have been so greatly improved as to have answered completely their original design.

The critic above cited, has well remarked, that "the genius of Heber seems to have been suited to moral or didactic, rather than to tragic or narrative poetry. He is graceful, correct, full, harmonious, elegant; but never daring, passionate, inventive, nor, in the highest sense, imaginative." He would have had ample scope for the poetical qualities he possessed, and have ess needed those to which,

from all his extant compositions in verse, he does not seem to have been entitled, if he had devoted himself to the completion of a poem which, in the following extract from one of his letters to Mr. Thornton, he appears once to have sketched. "I have been at different times during the summer, projecting a half-religious and half-descriptive poem, to be called "The Desert;" giving an account of the wilder features of nature, as displayed in different latitudes. Much might be said about the steppes which we ourselves have traversed, and the fine woods of Oesterdal and Dovre; and Bruce affords some noble painting of the wildness of tropical climates. One might, too, find Cossacks, Laplanders, Arabs, Mohawks, and Israelites, as moving objects in the picture, in their several compartments, and describe the hand of Providence as displayed in the support and comfort of each. What will come of this project I as yet hardly know."

His lordship possessed the highest qualifications for a traveller; and though he passed through India not in that character, yet, without in the smallest degree neglecting his episcopal duties, he has given us a full and interesting description of that most extensive country. With habits and accomplishments seldom possessed, "he traversed," says the Quarterly Review, "the Indian territories under circumstances peculiarly advantageous. He possessed the eye of a painter and the pen of a poet, a mind richly stored with the literature of Europe both ancient and modern, great natural shrewdness and sagacity, and a temper as amiable and candid as ever accompanied and adorned the energies of a fine genius. He had travelled extensively in his early life, and thus acquired a stock of practical knowledge, that could not fail to be of the highest value to him in his Indian peregrinations. His views were, on all important subjects, those of one who

had seen and read much, and thought more :—liberal, expansive, worthy of a philosopher and a statesman." The reviewer might have added—and a Christian. "In the maturity of manhood he retained for literature and science the ardent zeal of his honoured youth. The cold lesson, *nil admirari*, had never been able to take hold on his generous spirit. Religion was the presiding influence; and his religion graced, as well as heightened his admirable faculties, while it employed and ennobled them all. The character in which he travelled gave him very great opportunities and advantages of observation; his high rank claimed respect, and yet it was of a kind that could inspire no feelings of personal jealousy or distrust; this the event proved, whatever might have been anticipated. The softness and grace of his manners, a natural kindliness that made itself felt in every look, gesture, and tone, and an habitual elegance, with which not one shade of pride, haughtiness, or vanity ever mingled; these, indeed, were qualities which must have gone far to smooth the paths before him, in whatever official character he had appeared. As it was, they inspired everywhere both love and reverence for our church. Many will hear with surprise, none, we think, without pleasure, that his sacred office, where it was properly explained, even in the remotest provinces, received many touching acknowledgments."

The inexhaustible kindness of Heber's heart, displayed not only in his boyish days, but mingling itself with all the actions of mature life, ensured him the esteem of every one with whom he came in contact, and endeared him to all who had the happiness to be favoured with his company. There was nothing haughty, overbearing, or unkind in any part of his conduct. To the meanest individual he invariably spoke with affability and respect. His constant desire was to avoid inflicting pain, when he found it

requisite to express his disapprobation of principles and practices deserving censure, which he never failed to do when his silence would have implied the tacit violation of principle. To the love of wealth, for its own sake, he was an entire stranger. The sums he annually gave away were very considerable; and he took the greatest pains to relieve, not only those who had always been poor, but especially such as had been reduced from affluence to poverty; taking care, in all such cases, to do it with as little expense of feeling to the individuals relieved as possible.

Heber's mild and pacific spirit rendered him utterly averse to every thing that seemed likely to promote strife among Christians. Bigotry and intolerance, in all their various and multitudinous shapes, he abominated. His catholic spirit ever inclined him cheerfully to extend the right-hand of fellowship to all who conscientiously differed from him in points of doctrinal sentiment. He never condemned them, nor treated with disrespect, however much he deplored what he conceived to be the evils of unnecessary separation. To his own church, to its doctrines, its instituted ordinances, and its ceremonies, he was nevertheless most strongly attached; believing it to be as pure, apostolic, and scriptural as any could be found. He admitted of no levity of principle or of discipline, much as he dreaded the evils of intolerance. He strenuously supported his own order, and entertained exalted views of episcopal authority, though he invariably exerted it with the utmost possible tenderness and caution; and when compelled to resort to ecclesiastical rigour, he accompanied it with all the gentleness of a Christian and the tenderness of a friend.

As a theologian bishop Heber ranked very high. He had an extensive acquaintance with the fathers, and with all our most eminent theological writers,

the puritans perhaps excepted; which accounts, in some measure, for there being, in his productions, less of that spiritual, rich, and holy feeling which the great subject of the redemption of ruined man, by the holy life and sacrificial death of the Son of God seems to demand; and which called forth the life-inspiring and sublime strains of the holy prophets and apostles. He embraced the Armenian hypothesis, believing it to be the only system on which the doctrine of man's accountability can be rendered defensible; but he took especial care to guard it against the loose and pernicious errors of the Pelagian faith. He contended earnestly for that most fundamental truth of the Christian system, the divinity of Christ, and defended it by arguments the most irresistible; frequently introducing into his discourses, incidentally, but most happily, remarks on the absurd and very dangerous tendency of the opposite system, and observations showing how much force the admission of this doctrine gives to various parts of the Christian system, which, on its denial, appear unmeaning and utterly indefensible.

The claims of Heber's character, however, to the veneration of posterity, rests not so much on the amiableness of his natural disposition, or on the splendour of his talents, or even on the purity of his morals, as on the fervent, devoted, indefatigable zeal he evinced in the cause of missions, during the whole of his professional life; but more especially after his appointment to the see of Calcutta. Others have possessed as much talent, have been as amiable in their manners, as holy in their lives: and there are, we doubt not, now in the same church, of which Heber was so bright an ornament, a greater number of individuals, of distinguished literary acquirements and unblemished moral characters, than are to be found in any other single community; but very few, if any, have displayed such intense desire to make

known to the perishing heathen, the good news of pardon, through the merits of the Redeemer. His genius, his accomplishments, his various and elegant attainments, his extensive learning, and even his humble and unobtrusive piety, distinguished as is the lustre which they shed on his memory, are totally eclipsed by the hallowed splendour thrown around it by his truly apostolic labours in the cause of missions.

"A messenger of love he went,
A true evangelist;
Not for ambition, nor for gain,
Nor of constraint, save such as duty lays
Upon the disciplin'd heart,
Took he the overseeing on himself,
Of that wide flock dispersed,
Which till these latter times
Had there been left to stray,
Neglected all too long.
For this great end devotedly he went;
Forsaking friends and kin,
His own loved paths of pleasantness and peace,
Books, leisure, privacy,
Prospects, (and not remote,) of all wherewith
Authority could dignify desert;
And dearer far to him,
Pursuits that with the learned and the wise
Should have assured his its lasting place." *

One cannot forbear to remark, after recording the death of an individual like Heber,—how inscrutible are the ways of Providence! in what impalpable obscurity are they shrouded from our view! We gaze upon the surface of events, which is all that we can possibly see of them; and yet with this very imperfect knowledge, how often do we dare, presumptuously and rashly, to pronounce an opinion respecting His ways, whose judgments are past finding out, and whose designs, even if we could behold them, it would be utterly impossible, with the feeble powers of our finite minds, to fathom! Have we never stood on the sea-shore, and felt the indescribable emotions of awe and sublimity which the view of its vast and almost limitless expanse of waters are adapted to excite? and shall we forget that the

* Southey's Portrait of Heber.

judgments of God are a great deep, which the feeble lines of our reason can never fathom; that His way is in the sea, His path in the great waters? Imagination may extend to, or even surpass the limits of the broadest ocean, and we may, in conception at least, trace, though indistinctly, the vast unexplored caverns filled by its mighty waters; but what mind can grasp the thought of infinity, or measure the ways of Him who had no beginning, and can have no end; to whom there can be neither future nor past—the everlasting God, who only hath immortality, whose dwelling-place is eternity? All here is boundless, infinite, wrapped in shades of impenetrable obscurity:—

> "But in the world of bliss above,
> Where God shall ever reign,
> These mysteries shall be all unveil'd,
> And not a doubt remain.
> The Sun of Righteousness shall there
> His brightest beams display,
> And not a hov'ring cloud obscure
> That never-ending day."

To see an individual in an elevated sphere of life like that of Heber, with talents of the highest order, eminently pious and holy, devoting himself to the service of God; accepting a situation of great danger, labour, and responsibility, requiring him to make immense sacrifices, to part with relations whom he dearly loved, and literary associates whose society he most highly prized; banishing himself from the land of his birth, and of his affections too, to a far-distant country, amid the scorching sun and burning climes of India; to see him prosecuting his work with all the zeal, and more than all the success that his most sanguine friends could have anticipated, displaying the heroism of an apostle with the meekness of the lowliest Christian; to see him cut off in the very midst of his usefulness, at a time when his friends, who had trembled lest his health should be unequal to his exertions, began to

entertain cheering hopes that the vigour of his constitution having risen above so much exertion, his life would long have been spared to be a blessing to India; and when, too, he had nearly become acquainted with the spiritual wants of the vast see that he had to watch over;—after this, to see a sudden period put to his exertions, was enough to stagger the faith of the firmest believer; and yet who will dare to complain, or charge the Almighty with doing wrong, or in any way frustrating the purposes of his grace? In every such dispensation, God says to us, as he once said to the great and heroic Luther, when on some occasion he became too importunate to know the mind of the Almighty, "I am a God not to be traced."

Indeed, who are we, that God should reveal to us the secret purposes of His will, or submit the stupendous and necessarily intricate plans of His providence to our gaze? What right have we to expect that he should unveil his designs and operations to us? Can we enlighten Him who sees the end from the beginning, who numbereth the hairs of our head, and without whose knowledge even a sparrow cannot fall to the ground? Is He, who has *within himself* all perfections, all power, all wisdom, underived from any, uncontrolled and unaffected by any, who animates all, sustains all; in whom, and by whom, and through whom are all things; is He to be instructed by worms like us? Ought not His positive declaration, that to such as love and fear Him, good shall be the inevitable result of all his dispensations to silence all our enquiries? Shall we dishonour Him by hesitating to place in His promise the most implicit confidence, however perplexing and afflictive may be our outward circumstances? Has he not yet given us sufficient proofs of his paternal love, and care, and watchful tenderness, and kind forbearance to trust in him? Must he,

in addition to his oft-repeated proofs of goodness and kindness, disclose to us the minutiæ of his plans, before we can trust him? Does it not rather become every one, with adoring submission, and entire self-oblivion, to say 'Thy will, not mine, be done. I confidently believe, though I cannot now see how it can be affected, that thou wilt bring light out of darkness, order out of confusion, and beauty out of apparent deformity?'

The removal of eminently pious, gifted, and holy men, in the midst of their years, should remind us that God can carry on the purposes of his grace without the aid of any individual, however indispensable to us his life may appear. There is in us a strong propensity to place too much confidence in man, and to look too little to God. We forget, that after all, men are only instruments in the hands of the Almighty, to whom they are indebted for all their powers, and by whom they have been fitted for the stations in which they are placed. To one he gives five talents, to another two, to another one; but they are all equally indebted to him for their various powers, and equally dependent upon him for their continuance. He it is, who having qualified an individual for an important station, places him in it, and who shall dispute His right to remove that individual in any way, and at any time he please?

Men who, like Heber, possess every qualification that can adorn and dignify human nature, and who cheerfully consecrate them all to the glory of God, and to the benefit of mankind, though they ought ever to be treated with the greatest respect, yet should never be idolized. We must not speak of them as if their services were indispensable, as if the purposes of infinite goodness could not be carried into effect without their instrumentality. The glory due only to God must not be transferred

to man. Heber would have been the last to arrogate to himself any independence: he spoke of himself invariably in terms the most humiliating: he retained constantly a lively sense of his entire dependence upon God: he forgot not to acknowledge that all his plans of usefulness, however excellent in themselves, could only be rendered successful by the blessing of God, and that it was solely by his permission and continued support that he could carry them into effect. But were there not many who looked too much to him, and too little to God, for the success of the Gospel in India? transferring the glory due only to the Creator to the creature, and regarding more the instrument than the great Agent who made it, and who alone could give it efficiency. God is jealous of his honour; his glory will he not give unto another. He will teach us, by afflictive strokes, if he cannot do it by other means, that most important lesson, which we are so slow to learn—that no flesh should glory in man, but that 'he that glorieth should glory in the Lord.'

At no period of Heber's life, perhaps, were his services so much needed as at the moment of his death. His character was then fully known and appreciated in India, as well as in England. He had secured the confidence and esteem of the natives, and the affectionate regard of the Europeans. Under his judicious management, and through the means of his amiable spirit and most engaging manners, even the prejudices of those who were opposed to missions were giving way. All seemed to depend upon his guiding hand; all looked up to him to direct the affairs of the Indian church to a glorious issue. Every one admired his plans, his principles, his spirit, and his zeal, when it pleased God suddenly to summon him to his reward. Why did he thus dash the cup of hope from our lips?

Why did he break the instrument before our eyes, which he had so admirably fitted and tempered to carry forward his plans? Was it not to teach us our insignificance and his greatness; to bring our hearts to a close and more simple dependence on himself; and to let us see that he was at no loss for other hands to carry on his purposes of love? He destroys the cistern, that we may go to the fountain; and breaks the reed, that we may repair to the Rock of Ages: thus convincing us, that the church of Christ shall stand, and be established in the earth; that though her cause may seem to be deserted, and she may be left, apparently, without a helper or a friend, her lights may disappear, her ministers may be removed, and her enemies may seem to triumph, yet shall she not be moved, for God is in the midst of her, and the Lord of Hosts is her refuge.

The sudden removal of an individual like Heber should remind us, that while eminent piety is the best, and indeed the only safe preparation for death, it is no security against it. How many like him, as pious, and perhaps as useful in the sphere in which they have moved, have been suddenly, in the very midst of their labours, and perhaps whilst anticipating the pleasure they should feel in carrying their useful projects into effect, called into the invisible world—death has disconcerted all their plans, and terminated all their exertions, and left surviving Christians to mourn their loss. To themselves, indeed, the change has been glorious and happy, for "they rest from their labours, and their works do follow them."

But ought we not to remember, that if piety will afford no security from the darts of death, still less will the neglect of it? How awfully precarious is the condition of men who are destitute of religion! Enemies to God, strangers to themselves, with their

hearts unrenewed, feeling no contrition for their sins, having no love to the Redeemer, believing not in his atoning sacrifice, preferring darkness to light, bitter to sweet, earth to heaven, time to eternity, and standing unmoved, insensible, indifferent, on the very brink of that pit into which if they fall they are lost for ever. They may be in the vigour of health to-day, may be sporting in all the gaiety of careless and daring transgressors, and before to-morrow's sun shall have dawned, may lie silent in the stiffened and cold arms of death. And shall we reckon it a matter of no moment, a subject that requires no consideration, whether we are prepared for death or not? Have we formed so mean an estimate of the value of our souls, as to trifle with them? We cannot surely have considered the immense price paid for that redemption, the astonishing means employed by a God of infinite wisdom to effect their recovery from ruin, the matchless love of Christ, as displayed in his incarnation, in his pure, spotless, and suffering life, in his agonizing and sacrificial death, and the affectionate interest he takes in our welfare, now that he is ascended to the "right hand of God, where he ever liveth to make intercession for us." Would all this love have been displayed, all this pain and ignominy have been endured, all these means have been employed, and all this interest have been taken by Infinite Wisdom, in effecting our recovery from ruin, if the loss of the soul were a trifle?

God employs various expedients to rouse us to consideration, and to show us the vanity and emptiness of all earthly things. Among these one is the sudden removal often of eminently useful and talented individuals from time into eternity. By such events, the Almighty addresses us in language which none can misunderstand, saying, "Be ye also ready, for in such an hour as ye think not,

the Son of man cometh." It is as if he were calling us off from earthly scenes and earthly pursuits, to look into the open grave of one who was, but a few hours before, in the vigour of health, and as likely, to all appearance, to continue so as ourselves, that he might the more effectually convince us "all flesh is as grass, and all the goodliness thereof as the flower of the field," and might rouse us from that fatal and awful inconsideration into which, alas! we are so apt to sink.

Have events like these had their due effect upon our minds? have we been awakened by them from our insensibility, roused to a sense of our danger, urged to flee from the wrath to come, brought to a throne of grace, crying earnestly for mercy? If so, let us believe in Christ. He is set forth to be "the propitiation for our sins; through him we may obtain eternal life." His blood can cleanse us from all spiritual defilement, sanctify our natures, give us joy and peace in believing, fit us for life or for death, and open to us a prospect of immortality and glory beyond the grave. Happy they who are resting their hopes on this rock! storms may beat upon them, dangers may threaten them, enemies may conspire against them, death itself may assail them—in the midst of all they are safe, and may exultingly exclaim, "O death! where is thy sting? O grave! where is thy victory? Thanks be to God who giveth us the victory through our Lord Jesus Christ."

The perusal of Heber's life should teach us that whatsoever our hands find to do, we must do with all our hearts; there being no work nor knowledge nor device in the grave whither we are hastening. The time allotted us for exertion, at the longest, is but short, and great is the uncertainty of its continuance. While it lasts, our duty is to improve it to the best advantage. "Occupy till I come," is

the language of God to us all, and woe to the individual who disregards it. Our own salvation is to be the first object of our care, and in fear and trembling we are to engage in it; encouraged by the assurance that God will work in us, by the influences of his Spirit, all the good pleasure of his will, and the work of faith with power. Had we to engage in the work unassisted, we might despair of success. Our inbred corruptions alone, had we no other opponents, would be sufficient to render all our efforts ineffectual. But God has promised to afford us his aid; and if God be for us, who can be against us? Great as our weakness may be, let us not be discouraged, He will not break the bruised reed, nor quench the smoking flax. Heaven and earth may fail, but the promise of God made to the humble believing Christian cannot. How inexcusable shall we then be, if, with such assurances of help, we make not the salvation of our souls the grand object of our concern.

Next to our own salvation, the rescue of others from the bondage of sin should engage our deepest anxiety. Our kindred have the first claims upon our sympathy; and our conduct ought to show, as unobtrusively and affectionately as possible, that we feel the liveliest interest in their spiritual concerns. The next objects of our solicitude should be our neighbours, and gladly ought we to embrace such means as offer, unostentatiously to commend to their notice that Saviour whose love has gladdened our hearts. If we really feel that interest which, as Christians, we ought to feel in the subjects of redemption, we shall not long want opportunities for useful exertion, in whatever situation of life we are placed. Are we parents? what efforts should we make to impart to our children Christian knowledge, and how carefully ought we to endeavour to regulate all our conduct towards them on Christian prin-

ciples! Are we masters? let us treat our servants with kindness, and use the influence we have over them, so that they may see we are not selfishly seeking our own gratification, not living only to ourselves, but to Him that died for us and rose again. Whatever character we sustain, let us not stand idle, but vigilantly exert ourselves in the Redeemer's cause; taking care to manifest such a spirit, that whatever we do, in word or deed, may be done to the glory of God.

Nor must we confine our Christian sympathies within the narrow circle of our own neighbourhood, but embrace, in the arms of our benevolence, the entire human family. All need the Gospel; it is adapted alike to all—it meets the circumstances of all; and the command of Christ is, to send it to all. God has greatly distinguished us by giving us the revelation of his mercy; but is it only for our own personal or national benefit? Are we not set as a light to lighten the nations? Shall we, with a niggardly, narrow-minded, and selfish spirit, confine it to ourselves? Have the perishing heathen no claims upon our pity? What is the voice of British India to British Christians? Do not the scenes of blood and cruelty that are incessantly occurring in that land of darkness, the very recital of which is too horrifying to be borne, cry aloud to us to send them the Gospel? More than sixty millions of pagans and Mahommedans are now under our control, all sitting in the very shadow of death, held fast in the fetters of a most degrading, cruel, and revolting superstition; and are we under no obligations to attempt their rescue?

An eloquent advocate for missions has asked, "What are these mighty millions of mankind to England more than to any other nation?" and he himself strikingly replies: "Alas! they are, we might almost say, bone of our bone, and flesh of our flesh.

Do we not breathe their air? Is not the soil ours? Have we not poured out English blood, and mixed it with their sands? Is there a rock, or a fortress, of their almost inaccessible fastnesses, where the British standard does not wave? Do we not make profit by their hands? Do we not live among them, and carry on with them such various intercourse as belongs to those who are our friends, dependents, labourers, servants, and subjects? Other nations may, and ought to pray for the conversion of the Hindoos; England must not only do this, but much more. We have taken this empire to ourselves, have set it apart and fenced it round, and erected it, as it were, for a theatre wherein to display ourselves, and to act our part, in the sight of men, of angels, and of God. I say nothing in what way, nor by what steps we attained this eminence; but so it is, there we stand. We are upon our trial. We have voluntarily undertaken a tremendous responsibility; and it is no way possible, I conceive, but that as a nation we shall be accountable in this world for our trust; and further, as individuals, shall many of us be called to a reckoning, perhaps in this, but assuredly in the next world."

Adverting to the pernicious influence which much of our conduct must have had in India, the same eloquent advocate of missions, remarks: "But has any thing in our transactions with these nations ever interposed to taint the purity of our track; any thing ever intermixed itself of a corrupt lust of gain, of a secular ambition, of a mere desire of military aggrandizement and glory—any thing in the shape of oppression, or spoliation, or perfidy? If so, if in any cases we have taught them our vices, and made them partakers and companions of our sins; if, alas! we have repelled them yet further than they were before from the light of truth, and

the life of God, and from the reception of Christianity, by exhibiting in their sight the lives of wicked Christians, thus causing the name of Christ and his doctrine to be blasphemed among the heathen, through our offences. These are considerations which, in their degree, darken our responsibility, and may well awaken in our minds extraordinary sympathy and compassion, and rouse us to put forth so much the more strenuous efforts to make good the deficiencies and repair the injuries of the years that are past."

British skill, British benevolence, and British humanity, have happily done much for India. We have sent them our humane and equitable system of laws; and by teaching them to respect the rights of property, have given them that security in private life which they never before enjoyed. By erecting the temple of impartial justice, and, as far as practicable, making it accessible to all ranks and parties, we have effected the demolition of rapine, tyranny, insult, and oppression, introducing in their place the wholesome restraints of civilization. But, asks the above eloquent advocate, "Is this all that can be effected? Are there no greater and better things to be secured than these? Truly, this does not reach the extent either of their necessity, or of our duty and glory. This is not enough, either on their behalf or our own. What is the civil governor in his real character? nothing less than the vicegerent of Heaven; the minister of God for good to the people committed to his care. He is the channel through which are to be diffused, over a thirsty land, the various streams that gush forth from Him who is the fountain of every good and perfect gift. In this view let the governor embrace his genuine dignity and glory; and fill up the measure of his high calling. We say nothing in disparagement of the arts of civility and peace; in their place we honour

them. But wherefore should we stop here? Why not go on to perfection? Why erect an empire that has no purposes but those of temporal gain and glory? No. For ourselves, there are crowns to be won of a brighter renown than any which these things can bestow. Let us have taught the Hindoos the arts of life; let us have established among them humanity, equity, and order; let us have made them companions in our military prowess, and partners of our fame: at the best, considered in themselves, all these things are but for a season. Whether theirs or ours, all these must soon be over. Manners, morals, law, government, peace, civilization, all are a building on the sand; all want the choicest virtue and most becoming grace; all want their firmest support, and most binding cement; all are dead, unless sanctified by religion, and erected on the foundation prescribed—that we seek first the kingdom of God and his righteousness. Worldly institutions are but for a season: they bear upon them no hope of futurity. There are crowns, of brighter glory to be sought than are to be gained here; and these crowns await the active, steady, and persevering supporters of Christian missions."

Happily for us we live in a day when the stigma of conveying to India only the benefits of civilization is, in a great measure, wiped off. The labours of a Swartz, a Martyn, and a Heber, who, with many others, nobly braved the withering and burning climes of that vast country, are at length beginning to be felt and acknowledged. Cheering is the prospect which now opens upon us in India. It is no longer one interminable tract of moral darkness and desolation. Many spots of light are visible, on which the eye of the Christian rests with delight. Schools are multiplying, churches are erecting, missionaries are increasing, and the prejudices of enemies, and the groundless alarm of timid friends

are rolling away as the light becomes brighter. Few have now the hardihood to expostulate on the evils of missions, or to traduce missionaries as useless, dangerous characters. All begin at length to see and acknowledge their paramount importance.

The mighty work, however, is only just begun. We are honoured by being made the instruments in carrying it forward. Great indeed is our responsibility for the manner in which we employ our advantages. No individual can say, "It is a work that belongs not to me; others may engage in it, but I cannot." Societies are formed in almost every district, who will gratefully receive the smallest contribution. All are, therefore, utterly inexcusable who lend not their helping hand. The present life is the only period allotted us for exertion: it may continue for a much shorter time than we are anticipating. It is the highest honour God can put upon us, to give us an opportunity of co-operating with him in a work so glorious. It will greatly aggravate the condemnation of the wicked at the last day, that they have done nothing for the Redeemer's cause: the work itself is worthy of our warmest zeal. Never were there more facilities for its accomplishment than at present; and never were Christians furnished with more powerful incentives to engage in it. Pleasing proofs of the beneficial results of missionary efforts are continually arriving. The fruits, no doubt, of the labours of those holy men, who, like Heber, voluntarily became martyrs to the cause; whose shades we may imagine are now looking on with intense interest, to witness with what zeal we carry on that work which they so gloriously began. Nor are they the only spectators of our conduct: angels are bending down from their celestial abodes to see with what spirit we enter upon the cause of missions; and the Almighty himself, we may be sure, witnesseth the contest we

are thus making with the powers of darkness. Let them see that we are fully alive to, and most actively engaged in the work, fervently praying, and perseveringly endeavouring, individually and collectively, to the utmost of our power, to complete that work in which they take so intense an interest, never resting satisfied until all flesh shall see the salvation of God.

THE END.

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